

Sophocles,

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to the use of schools and universities by T. Mitchell

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STUDIES IN CLASSICAL LITERATURE

SOPHOCLES

BY

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OF

SOPHOCLES,

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NOTES

CRITICAL AND EXPLANATORY,

ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES,

BY

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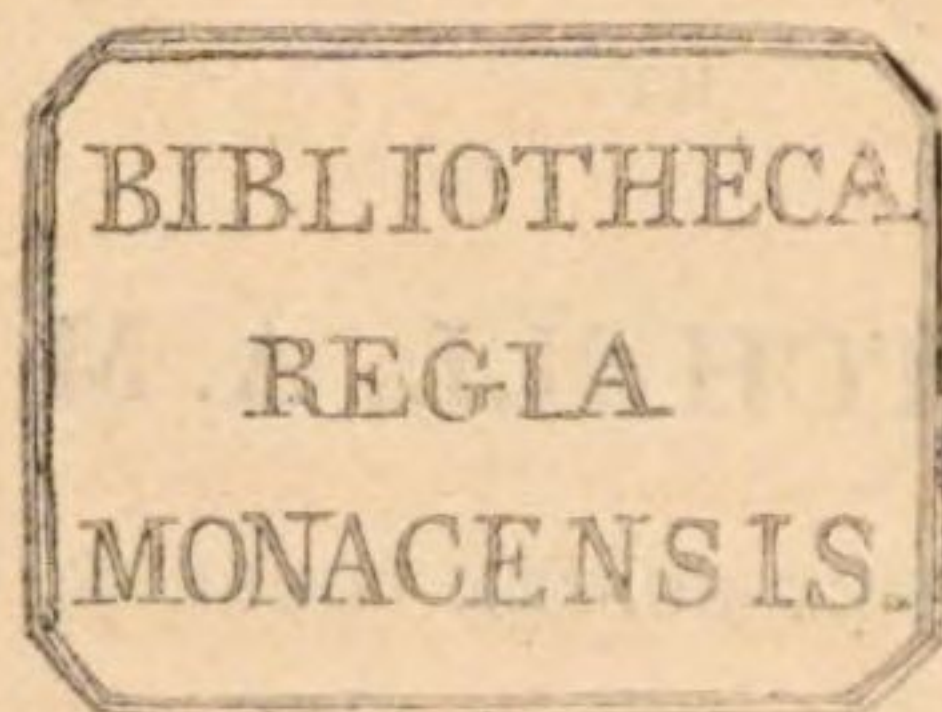
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P R E F A C E.

NO one can have perused the Orestean and Œdipodean Trilogies, (if the latter term may be allowed me,) or the Orestes, Phœnissæ and Iphigenia in Tauris of Euripides, without perceiving how much the crime of blood-guilt had occupied the attention of the times in which those dramatic works were composed; and under what circumstances the crime should be dealt with by exile or by death. The political causes, which first perhaps drew the attention of Æschylus to the subject, as well as many other matters connected with it, have recently been discussed by a German scholar^a, and with such a combination of learning and talent, as must make the premature death of its author one of the greatest losses which classical literature has ever sustained. An inquiry however of deep importance (and into which that writer's apparent ignorance of the Semitic languages perhaps prevented him from entering) remains yet to be pursued; viz. what light may be thrown on the matter by reference to those sacred records of our own, of which I shall elsewhere endeavour to shew, that the earliest Greek writers must from demonstrable causes have had more or less knowledge, and which will in consequence be found among our best guides for explaining many of the customs and modes of thinking in Grecian antiquity.

With a different interpretation of some passages of Holy Writ—it would ill become me to say, by a more correct one than that which the authorized version furnishes—little doubt exists in my own mind, that an almost complete identity would be found to exist between Hebraic and Hellenic modes of dealing with blood-guilt; but as the inquiry, besides being one of much delicacy, would lead into discussions incompatible with the object and limits of this work, it is for the present abandoned, the reader's attention being called to such points only of the subject, as seem necessary for a better understanding of the following drama.

At the close of the Œdipus Tyrannus, after a scene of the deepest pathos

^a K. O. Müller in his 'Æschylos Eumeniden.'

between the blind monarch and his infant daughters, we find the unhappy parricide demanding impatiently of Creon, the new ruler of Thebes, that temporary expulsion from his country, which homicide, even when accidental, required, and which in his present state of blindness, he was of course unable to accomplish of himself. To this demand Creon returns an evasive answer, referring the matter to the Delphic shrine. And why is this? If Sophocles already meditated a play like that which the student is about to peruse, but from which the ill success of his *Tyrannus* for many years deterred him, a happier contrivance could not be devised for leaving him at liberty to work up the materials of his future drama without subjecting himself to those criticisms, which it seems had fallen on Æschylus for allowing his Clytæmnestra to remain in Argos after the murder of her husband (Müller p. 132.) Under any other supposition, this uncalled-for departure from established usage, and for which no dramatic necessity existed, seems inexplicable. But whatever might have been the poet's concealed motives on this occasion, let us pursue things as we find them. What were the answers of the Delphic shrine to Creon's inquiries, we are no where told; one thing, however, is certain according to the Sophoclean drama, that Œdipus did not quit Thebes till Antigone, then an infant, had made the first approaches to womanhood. (infr. 345.) And what had the ex-monarch been doing in the long interval? The muse of Sophocles apprises us but of two particulars: first, that time had worked its usual lenient effects on the unintentional parricide (infr. 437. 769.): secondly, that in consequence of some offence^b, domestic as well as religious, the two sons of Œdipus had drawn upon them the Erinyes^c, or paternal curse^d;—and now

^b For the nature of the double offence committed, see Athenæus xi. 465. E. F. and the Scholiast to Œd. Col. 1375. In adopting Wellauer's interpretation of Æschylus' Sept. c. Theb. 786. instead of Heath's and Blomfield's excellent emendation, Mr. Griffiths does not, I think, display his usual judgment and taste. Some light may be thrown on the religious character of the τροφή there alluded to, by comparing 1 Sam. ix. 22-4.

^c That a people, whose theology was so lax, that the poet Euripides could in one play represent the Erinyes as three in number (Orest. 402.), and in another could allow his hearers to multiply their number at pleasure (Iph. in Taur. 970 sq.), that the poets of such a people should be very strict or uniform in their use of the word itself, was not very probable. The true meaning of the word, which Müller hesitates, as he well might, to derive from the Arcadian infinitive ἐρινύειν (Eumeniden p. 165.), I shall endeavour to illustrate, where more

space will be allowed for the purpose. As indicative of the paternal curse in its embodied form, cf. inter alia Hom. Il. xxi. 412. Od. xi. 279. Æsch. Eumen. 487. Eur. Or. 575. infr. 1299. 1434. See also Schöll's 'Beiträge zur Kenntniss der tragischen Poesie der Griechen' p. 581 sq.

^d The oldest parental curse recorded in antiquity is that pronounced over the shameless Canaan. (Gen. ix. 25.) That such an imprecation should have made a deep impression on the Phœnicians, and through them have been transmitted to the Hellenic race, was in the strict nature of things; and hence perhaps the close identity of sound as well as sense in the Hellenic ἄρω, ἀράρω, and the Phœnician or Hebrew אָרָא. Among other instances of reference to the Œdipodean curse, see Æsch. S. Theb. 70. 692. 706. 720. 785. 792. 818. 833. 885. Eurip. Phœn. 65. 344. 484. 777. 890. 1068. 1374. 1441. 1572. 1627. Suppl. 161. Herodot. iv. 149.

a new scene of troubles and miseries opens on this unhappy man. By the joint means of Creon and the eldest son of Œdipus, their blind and wretched relative is driven from his ancestral halls, to seek his bread as best he might, his only guide being a female of that age, when bodily nutriment has barely ceased to be of the first importance. (infr. 345.) Where the wretched exile first goes, the poet has wisely left in the dark; but that between his first quitting Thebes and reaching Athens some years of wandering intervene, many incidental proofs will be found in the interior economy of the following drama. Had these wanderings been years of unmitigated suffering? Painful they must undoubtedly have been to the ex-monarch in the first instance; but an object and an interest had subsequently become attached to them, which must have deprived them of much of their bitterness. As the nature of this object has hitherto escaped the poet's commentators, and led one of the acutest and ablest of them to accuse the poet of a tautology, with which he does not seem chargeable, the reader will perhaps excuse a brief exposition of the matter.

Of the two daughters of Œdipus, we have seen that one (Antigonē) was attendant on his steps throughout his painful travels; but the other (Ismenē) was not less attentive to his interests at home. At some period of her father's travels, and most probably an early one, she had contrived to steal from the Cadmean palace (as we shall again find her doing in the following drama), and bring her wandering parent intelligence in which he was deeply interested. (infr. 353. sq.) That intelligence, fresh from the Delphic shrine, though intimating that great hardships still awaited the unhappy wanderer (infr. 87.), yet contained not only a distinct assurance that those hardships would one day cease, but pointed out the χώρα *τερμιά*^e, or actual place, where they were to terminate; some minute particulars being added as to the circumstances under which he should arrive at this terminal spot.

An enigma at the same time was conveyed in the communication from the sacred shrine, which of itself involved the probability of much further travel and investigation. That enigma referred to those dreadful Beings, who had beset the path of Œdipus through life, and to whose influence he seemed to be again consigned. The Delphic oracle, however, now intimated, that Œdipus's course of wanderings would some day bring him to a place, where these Beings, instead of bearing that name which men never pronounced without fear (Erinyes)^f, and for which that of the 'venerable

^e Mr. Griffiths, in his *Prom. Vinc.* v. 117, compares, but I think erroneously, *τερμόνιον*, *extreme, remote*.

^f 'Ορ. ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας.

Με. οἷδ' ἄς ἔλεξας, ὀνομάσαι δ' οὐ βούλομαι.

'Ορ. σεμναὶ γάρ· εὐπαίδευτα δ' ἀποτρέπει λέγειν. Eur. Or. 402 sq.

goddesses' (σεμναὶ θεαὶ) was usually substituted g, would be found to bear the appellation of Eumenides^h, or 'the mild and gentle,' having at the same place an ἄλσος or sacred grove. As no libations of wine, it was further hinted in the oracle, were made to these goddesses, Œdipus was informed, that he should himself reach this grove early some morning, when his fast was yet unbroken, and his lips consequently had tasted no wine (νήφων): he was further informed that by this ἄλσος, or grove, his wearied frame would find a resting-place, the oracle even descending to point out the rough (ἀσκέπαρνον) materials of which his seat would be formedⁱ. And now indeed a great change was to come over his course of life, the nature of that change, however, like every other allusion in the oracle, being so worded as to leave the meaning obscure, till future communications should clear up the mystery. One thing, however, was certain. Instead of the wanderer which he had hitherto been, spurned from every door, with coarse raiment for his limbs, and scant food for his lips, he was at this spot, and by means not yet explained, to become capable at his death of conferring an inestimable benefit on those who gave him a favourable reception, and of inflicting a vengeance as terrible on those who had driven him from his paternal halls. And that the persons thus favourably receiving him might deem this no idle boast on his part, the oracle allowed him to appeal to some signal phænomenon—some convulsion of the earth—some fall of thunder or lightning from heaven, or all three united, as corroboratory of what he advanced. If these expositions are correct, (and they appear to me to admit of close examination^k,) it is obvious that Ismenë has made an appearance before her father, since his exile, antecedent to that in the present drama; that she does not bring him one set of oracles only, as Hermann supposes, but that the oracles brought in the present play are intended to place a more definite sense on some previously brought, —more particularly as to the mode in which Œdipus was to become a benefactor to his friends, and a mischief to his enemies,—and consequently

g Cf. Müller p. 176. Peile ad Ag. v. 70. And yet which of the tragic poets ever scruples to use the term Erinyes?

^h It is observable, that in the Æschylean drama of the 'Eumenides' (by whomsoever the title was given) the goddesses never bear that name; while Euripides in his 'Orestes' three or four times substitutes it for that of Erinyes. (38. 315. 826. 1666.)

ⁱ A very close parallel might be drawn from the remains of antiquity between the cases of Orestes and Œdipus, from the cradle to the grave, and even beyond it; this coincidence of sitting on a stone, before their *Erinyes* are converted into *Eumenides*, not being wanting. Pausan. III. 22. 1.

Γυθείου δὲ τρεῖς μάλιστα ἀπέχει σταδίου Ἄργος λίθος. Ὀρέστην λέγουσι καθεσθέντα ἐπ' αὐτοῦ παύσασθαι τῆς μανίας· διὰ τοῦτο ὁ λίθος ὠνομάσθη Ζεὺς Καππώτας κατὰ γλῶσσαν τὴν Δωρίδα.

^k These observations had long been committed to writing, when happening to turn to Dindorf's Annotations to see what sense he affixed to the word ἤνυσεν (infr. 454), I found some references, by pursuing which it was evident that the idea of a double set of oracular communications had occurred to the same scholar. The learned writer however gives nothing but references.

that in charging Sophocles with repetition and tautology (cf. *Herm.* ad v. 392. &c.) that most learned expositor has not acted with his usual acuteness and judgment.

As the limits assigned to this publication have already been exceeded, I must forbear to enter into more minute explanations, as was intended, of the closing scene of *Œdipus's* life ;—the Knight's Hill—the hill of Demeter Chloë, and above all of that subterranean abyss, in which *Œdipus* disappears ; but as the interpretations set upon three or four passages in the following drama, more particularly in the lyrical parts, may give offence by their boldness, and in their references to modern authorship may seem derogatory to the ancient poet, a few words on this matter will perhaps be allowed me. In reading the Greek drama, whether tragic or comic, it should never be forgotten that dramatic representations in Athens were of rare occurrence—that they took place at distant intervals—that a play, except under extraordinary circumstances, was never performed twice—that the representation took place under every circumstance of excitement—bard pitted against bard—aulete against aulete—dancer against dancer—tribe against tribe ; while criticism in its present organised shape was a thing unknown. Is it possible that under such circumstances some little instances of false taste in language should not occasionally occur ? the latter more particularly in the lyric portions of the play, and for the following reason. The choral ode was, I need scarcely say, the progeny of the dithyrambic ode, the latter belonging to the Dionysiac festivals, long before the regular drama was invented, and which being performed at a festival in honour of the god of wine, and to auditors who had partaken largely of his gifts, naturally pushed the powers of the Greek language to the utmost extravagance of license. The reader who knows any thing of the writings of Aristophanes, knows that the dithyramb and its composers never in consequence come before him, but that every species of compound epithet is invented to ridicule the turgidity, obscurity, and bombast of their language. And yet if the reader peruses carefully the specimens of distorted language which the poet puts into the mouth of his Cinesias (*Av.* 1373 sq.) or his Agathon (*Thes.* 101 sq.), I venture to say that he will find none which go greater lengths than some which occasionally occur in the writings of Sophocles¹. And why such extravagances in an author, whose diction was naturally so pure and simple, and who certainly was not ignorant that simplicity is the best accompaniment of sublimity ? The only answer, I think, is to be found in the dramatic peculiarities above alluded to, and the nature of the poet's audience ;—that mob of con-

¹ Compare for instance a nearly similar idea as expressed by the Aristophanic Cinesias (*Av.* 1395), and by Sophocles in the following drama (v. 1081 sq.) ; the great

satirist most probably whispering softly to himself in both cases, ὠδπ, βομβὰξ, βομβανοβομβὰξ.

ceited artisans and mariners, who ruled in the theatre as they did in the ecclesiæ and in the courts of law, and who from old habit naturally expected in the choral ode the same extravagances of language as had been wont to delight them in the dithyrambic ode. Nor in making this remark do I convey any unjust imputation on the taste of the most ingenious people that ever existed. Correct taste is the result of constant practice and observation, on whatever subject it is exerted. In oratory the taste of the commonest artisan in Athens was almost perfect, because the peculiar institutions of his country made forensic or legislative oratory the daily and hourly food of his life. But dramatic representations were literally ‘angel-visits, few and far between;’ and if the hearer’s taste on such occasions was less perfect, and the purveyor to it, intent on victory, cared little for an occasional sacrifice of his own better knowledge, who can fairly wonder at it? These reasonings seem to me founded on common sense; but if the reader requires better authority than my own for them, he will find them amply supported in some bitter and pungent remarks of Plato, who complains (3 Leg. 700 sq.) of an Attic *theatrocracy*^m as he does elsewhere of an Attic democracy, and indignantly laments that questions of what was beautiful or otherwise in language were carried, not by men of sense and taste, but by the boisterous voices of those who ought to have sat still and deferred to their betters.

^m I transcribe a short extract from the pages referred to. Τοιαῦτα δὴ ποιῶντες ποιήματα λόγους τε ἐπιλέγοντες τοιούτους τοῖς πολλοῖς ἐνέθεσαν παρανομίαν εἰς τὴν μουσικὴν καὶ τόλμαν, ὥς ἱκανοῖς οὔσι κρίνειν.

ὄθεν δὴ τὰ θεάτρα ἐξ ἀφώνων φωνήεντα ἐγένοντο, ὥς ἐπαίοντα ἐν Μούσαις τό τε καλὸν καὶ μὴ, καὶ ἀντὶ ἀριστοκρατίας ἐν αὐτῇ θεατροκρατία τις πονηρὰ γέγονεν. 700, e.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΟΙΔΙΠΟΥΣ.

ΑΝΤΙΓΟΝΗ.

ΞΕΝΟΣ.

ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΑΓΓΕΛΟΣ.

ΥΠΟΘΕΣΙΣ.

Ο ΕΠΙ ΚΟΛΩΝΩΙ ΟΙΔΙΠΟΥΣ συνημμένος πώς ἐστὶ τῷ ΤΥΡΑΝΝΩΙ. τῆς γὰρ πατρίδος ἐκπεσὼν ὁ Οἰδίπους ἤδη γεραίος ὢν ἀφικνείται εἰς Ἀθήνας, ὑπὸ τῆς θυγατρὸς Ἀντιγόνης χειραγωγούμενος. ἦσαν γὰρ τῶν ἀρσένων περὶ τὸν πατέρα φιλοστοργότεραι. ἀφικνείται δὲ εἰς Ἀθήνας κατὰ πυθόχρηστον, ὡς αὐτός φησι, χρησθὲν αὐτῷ παρὰ ταῖς σεμναῖς καλουμέναις θεαῖς μεταλλάξαι τὸν βίον. τὸ μὲν οὖν πρῶτον γέροντες ἐγχώριοι, ἐξ ὧν ὁ χορὸς συνέστηκε, πυθόμενοι συνέρχονται καὶ διαλέγονται πρὸς αὐτόν. ἔπειτα δὲ Ἰσμήνη παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παίδων, καὶ τὴν γενομένην ἄφιξιν τοῦ Κρέοντος πρὸς αὐτόν· ὃς καὶ παραγενόμενος ἐπὶ τῷ ἀγαγεῖν αὐτὸν εἰς τοῦπίσω ἄπρακτος ἀπαλλάττεται. ὁ δὲ πρὸς τὸν Θησέα διελθὼν τὸν χρησμὸν οὕτω τὸν βίον καταστρέφει παρὰ ταῖς θεαῖς.

Τὸ δὲ δρᾶμα τῶν θαυμαστῶν· ὃ καὶ ἤδη γεγηρακὼς ὁ Σοφοκλῆς ἐποίησε, χαριζόμενος οὐ μόνον τῇ πατρίδι, ἀλλὰ καὶ τῷ ἑαυτοῦ δήμῳ· ἦν γὰρ Κολωνῆθεν· ὥστε τὸν μὲν δῆμον ἐπίσημον ἀποδείξαι, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς Ἀθηναίοις, δι' ὧν ἀπορθήτους ἔσεσθαι, καὶ τῶν ἐχθρῶν αὐτοὺς κρατήσειν ὑποτίθεται ὁ Οἰδίπους προαναφωνῶν καὶ ὅτι διαστασιάσουσι πρὸς Θηβαίους ποτέ, καὶ τούτων κρατήσουσιν ἐκ χρησμῶν διὰ τὸν τάφον αὐτοῦ.

ΣΑΛΟΥΣΤΙΟΥ ΠΥΘΑΓΟΡΕΙΟΥ.

Τὰ πραχθέντα περὶ τὸν Οἰδίποδα ἴσμεν ἅπαντα τὰ ἐν τῷ ἐτέρῳ ΟΙΔΙΠΟΔΙ· πεπῆρωται γὰρ καὶ ἀφίκται εἰς τὴν Ἀττικὴν, ὀδηγούμενος ἐκ μιᾶς τῶν θυγατέρων, Ἀντιγόνης. καὶ ἔστιν ἐν τῷ τεμένει τῶν σεμνῶν [Ἐρινύων], ὃ ἐστὶν ἐν τῷ καλουμένῳ ἱππίῳ Κολωνῷ, οὕτω κληθέντι, ἐπεὶ καὶ Ποσειδωνός ἐστιν ἱερὸν ἱππίου καὶ Προμηθέως, καὶ αὐτοῦ οἱ ὀρεωκόμοι ἴστανται· ἔστι γὰρ αὐτῷ πυθόχρηστον ἐνταῦθα δεῖν αὐτὸν ταφῆς τυχεῖν· οὐ μὴ ἐστὶν ἐτέρῳ βεβήλῳ τόπος, αὐτόθι κάθηται· καὶ κατὰ μικρὸν αὐτῷ τὰ τῆς ὑποθέσεως προέρχεται. ὁρᾷ γάρ τις αὐτὸν τῶν ἐντεῦθεν, καὶ πορεύεται ἀγγελῶν ὅτι τις ἄρα τῷ χωρίῳ τούτῳ προσκάθηται. καὶ ἔρχονται οἱ ἐν τῷ τόπῳ ἐν χοροῦ σχήματι, μαθησόμενοι τὰ πάντα. πρῶτος οὖν ἐστὶ καταλύων τὴν ὁδοιπορίαν, καὶ τῇ θυγατρὶ διαλεγόμενος. ἄφατος δὲ ἐστὶ καθόλου ἡ οἰκονομία ἐν τῷ δράματι, ὡς οὐδενὶ ἄλλῳ σχεδόν.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν τῇ Ἀττικῇ ἐν τῷ ἱππίῳ, πρὸς τῷ ναῷ τῶν σεμνῶν. ὁ δὲ χορὸς συνέστηκεν ἐξ Ἀθηναίων ἀνδρῶν. προλογίζει Οἰδίπους.

ΑΛΛΩΣ.

Τὸν ἐπὶ Κολωνῷ Οἰδίποδα ἐπὶ τετελευτηκότι τῷ πάππῳ Σοφοκλῆς ὁ υἱδοῦς ἐδίδαξεν, υἱὸς ὧν Ἀρίστωνος, ἐπὶ ἄρχοντος Μίκωνος*, ὃς τέταρτος ἀπὸ Καλλίου, ἐφ' οὗ φασιν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαι. σαφές δὲ τοῦτ' ἐστὶν ἐξ ὧν ὁ μὲν Ἀριστοφάνης ἐν τοῖς Βατράχοις ἐπὶ Καλλίου ἀνάγει τοὺς στρατηγούς ὑπὲρ γῆς, ὁ δὲ Φρύνιχος ἐν Μούσαις, ἃς συγκαθῆκε τοῖς Βατράχοις, φησὶν οὕτως·

μάκαρ Σοφοκλέης, ὃς πολὺν χρόνον βιούς
ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιὸς,
πολλὰς ποιήσας καὶ καλὰς τραγωδίας,
καλῶς ἐτελεύτησ', οὐδὲν ὑπομείνας κακόν.

ἐπὶ δὲ τῷ λεγομένῳ ἱππίῳ Κολωνῷ τὸ δράμα κείται. ἔστι γὰρ καὶ ἕτερος Κολωνὸς ἀγοραῖος πρὸς τῷ Εὐρυσακείῳ, πρὸς ᾧ οἱ μισθαρνοῦντες προεστήκεισαν, ὥστε καὶ τὴν παροιμίαν ἐπὶ τοῖς καθυστερίζουσι τῶν καιρῶν διαδοθῆναι

ὅψ' ἦλθες, ἀλλ' εἰς τὸν Κολωνὸν ἴεσο.

μνημονεύει τῶν δυεῖν Κολωνῶν Φερεκράτης ἐν Πετάλῃ διὰ τούτων
οὗτος, πόθεν ἦλθες; Εἰς Κολωνὸν ὥχόμεν,
οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ἱππέων.

* ΟΙ. XCIV, 2.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

ΟΙΔΙΠΟΥΣ.

ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας
 χώρους ἀφίγμεθ', ἢ τίνων ἀνδρῶν πόλιν;
 τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
 τὴν νῦν σπανιστοῖς δέξεται δωρήμασι,
 σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι
 μείον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί;

5

1. τυφλοῦ γέροντος. The occupants of an Attic theatre, whether natives or strangers, were doubtless as loquacious before the commencement of a new piece, as they were tumultuous at its close. The sight of an actor, however, brought their colloquies to a speedy end, and before the short pause and nicely-inflected voice of ^aPolus or Tlepolemus had given these two significant words their proper force, the sound of a dropping pin, to use a modern phrase, might almost have been heard in the spacious theatre. And the *eyes* as well as *ears*?—Such as were not fixed on that old man reverend, with his grey and unrestrained locks floating to the wind, were riveted on the mask of Anti-

gonē, indicative of all that youth and innocence, daring resolution and the most touching feminine beauty, could combine together.

2. χώρους=χωρον, *open country*, in opposition to πόλις, an inhabited place or city, whether great or small.

4. σπανιστοῖς, *scant, sparing*.

Ib. δέχεσθαι δωρήμασι. Wunder compares Xen. Anab. V, 5. 24. καὶ ξενίοις, ἣν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα. See also Abresch. ad Æsch. 1. p. 603.

6. φέροντα. Schol. ἀποφερόμενον, *receiving*. On verbs of this nature, cf. Schol. ad Soph. Phil. 1109. Reisig's Enarr. p. 27. Lobeck ad Aj. 129. Wund. ad El. 1069. and Ellendt II. 899.

^a The two favourite actors of Sophocles. Cf. Lessing's 'Leben des Sophokles,' p. 164.

στέργειν γὰρ αἱ πάθαι με χῶ χρόνος ξυνῶν
μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
ἀλλ', ὦ τέκνον, θάκησιν εἴ τινα βλέπεις
ἢ πρὸς βεβήλοισι ἢ πρὸς ἄλσεσιν θεῶν,

10

7. στέργειν, *to be content*; with what? the verses preceding inform us, *with scant food*; subsequent verses enable us to add, with mean apparel, and humble lodgment; the reverse of all to which the speaker in his day of royalty had been accustomed to. And what had lessoned the ex-monarch into so much wisdom? Himself assigns three causes; and of those three, if the preliminary observations to this drama should be found correct, there can be little doubt that Wunder has misinterpreted the second.

7-8. ὁ χρόνος ξυνῶν μακρός. *Das Alten, in dem ich stehe, ein hohes*. WUND. That Œdipus was now *old*, himself assures us in the opening verse; that he was *very old*, as Wunder's version does and ought to imply (cf. Œd. T. 963), provided the interpretation he sets on the word χρόνος be correct, is not so clear. Granting that χρόνος does in the writings of Sophocles not unfrequently imply *old age*,—and more pertinent examples than Wunder has quoted occur in the present play (infr. 112. 805-6. 875),—the first question then would necessarily be, does *old age*, and more particularly the old age of monarchs, incline us of itself to be less easily satisfied with supplies of food, raiment and lodgment? Into this philosophical inquiry, however, we need not enter; the prefatory remarks to this play allowing us I think to say, that as πάθαι here signifies the hardships which Œdipus had endured since his expulsion from his ancestral

halls, so μακρὸς χρόνος implies the *great length of time*, during which those hardships had continued; the word ξυνῶν, so frequently redundant in Sophocles, here perhaps implying *in unison with those hardships*. Had any third agent been at work to effect this feeling of contentment? The text tells us, yes.

8. τὸ γενναῖον, *inborn nobility of mind*: that feeling, which makes truly noble minds consider the trappings of rank and station as things rather to be submitted to for the sake of society, than things desirable in themselves; and who upon any reverse of fortune can, like the speaker in the text, wrap themselves up in their own reflections, and find 'that virtue though in rags will keep them warm.' It is observable that Euripides ascribes this nobility of mind to Œdipus in his day of calamity (Phœn. 1639. τὸ γὰρ ἐμόν ποτ' εὐγενὲς | οὐκ ἂν προδοίην, οὐδέ περ πράσσω κακῶς) as well as Sophocles, and in both instances no doubt with similar results: shouts of applause from all parts of the theatre: for the Athenians understood what was noble, though they did not always practise it.

Ib. τρίτον. cf. infr. 332.

9. θάκησιν (Phil. 18. ἐνθάκησις), *seat*. θάκοισιν Lib. θάκησιν Seidl.

10. βέβηλος (βαίνω, βηλός), *approachable, accessible to all*; opposed to ἄβαρα (infr. 167), *places not accessible*, because holy.

Ib. ἄλσος (ἀλδέω, ἀλδαίνω), a grove dedicated to a god or goddess. Cf. Trach. 1167. El. 567. et infr. 98. &c.

στῆσόν με καξίδρυσον, ὥς πυθώμεθα
 ὅπου ποτ' ἐσμέν. μανθάνειν γὰρ ἤκομεν
 ξένοι πρὸς ἀστών, χᾶν ἀκούσωμεν τελεῖν.

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οἰδίπου, πύργοι μὲν, οἱ
 πόλιν στέγουσιν, ὥς ἀπ' ὀμμάτων, πρόσω·
 χῶρος δ' ὅδ' ἱρὸς, ὥς σάφ' εἰκάσαι, βρύων

15

Arist. Thesm. 1149. That the ἄλσος was not always planted with trees, see Diss. Comment. ad Pind. p. 45. 86. 133. Passow in voc.

11. στῆσόν με καξίδρυσον. By the first word, Œdipus intimates his wish to proceed no further; by the second, his desire to be seated.

Ib. πυθώμεθα, Br. Elmsl. Gaisf. ^bDind. Wund. πυθοίμεθα, Lib. Matth. §. 518. 1. 4. πυθοίμεθ' ἄν, Herm.

12. ἤκομεν μανθάνειν. Matth. §. 532. c.

13. χᾶν = καὶ ἂ ἄν, Br. Dind. Wund. ἄν δ', Elmsl. Herm. Markland adopts this crasis in Arist. Thesm. 90. ἐκκλησιάσονται ἐν ταῖς γυναιξίν, χᾶν δέη λέξονθ' ὑπὲρ ἐμοῦ.

Ib. τελεῖν, execute, perform. Trach. 286. Aj. 528. infr. 465. (Œdipus, who knows that he is already near Athens, and that much awaits him there to be done, speaks with deep emotion.)

15. πόλιν, the city. DALE. In stricter parlance, the acropolis or citadel, the lofty ramparts of which could be discerned, not merely from the twin-hills of Colonos, but from the far more northern pass at Phylē, and I believe from the eastern sum-

mit of mount Parnes. See Kruse's Hellas II. 11.

Ib. στέγειν, to cover, to protect, to guard. Doederlein (perhaps from Antig. 122. στεφάνωμα πύργων) conjectures στέφει.

Ib. ὥς ἀπ' ὀμμάτων, as far as may be conjectured by the eyes. Cf. Matth. II. p. 995. Wunder ad El. 65.

Ib. πρόσω. To a female, conducting a man old and blind, and who has already travelled some way, such language may be allowed for a distance comprehending at most a mile and a quarter; but that men of Greece, however old, should speak of it in the same language (cf. infr. 303), seems rather puzzling. The text, however, evidently admits of none of the attempts by which Musgrave endeavours to rectify it.

16. ἱρὸς. For a refutation of Reisig's opinion, who supposes Antigone to have conjectured the place to be holy, merely from the nature of the trees planted in the ἄλσος, see Thudichum I. 291. ἱρὸς Dind. Wund. ἱερὸς vulg.

Ib. ὥς σάφ' εἰκάσαι. Donner translates: das erkenn' ich klar. "That I see clearly." But do not the words

^b See his Annotations. In his text, he reads πυθοίμεθα.

^c Thucydides (VIII. 67.) places the temple of Poseidon at Colonos, as at most ten stadia from Athens. Thudichum speaks of the distance between the two places as about the fourth of a German mile; the German mile being in common parlance 5 English miles, but more nearly 4½ miles. Mr. Hussey, in his valuable Essay on Ancient Weights and Measures, observes, 'the English statute mile contains very nearly 8¾ Olympic stades, wanting only 29 feet 2½ inches.' P. 236.

δάφνης, ἐλαίας, ἀμπέλου· πυκνόπτεροι δ'
 εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες·
 οὐ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου.
 μακρὰν γὰρ ὥς γέροντι προῦστάλης ὁδόν.

20

ΟΙ. κάθιζέ νῦν με καὶ φύλασσε τὸν τυφλόν.

ΑΝ. χρόνου μὲν οὐνεκ' οὐ μαθεῖν με δεῖ γόδε.

ΟΙ. ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν ;

ΑΝ. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ.

ΟΙ. πᾶς γὰρ τις ἡὔδα τοῦτό γ' ἡμῖν ἐμπόρων.

25

ΑΝ. ἀλλ' ὅστις ὁ τόπος ἢ μάθω μολοῦσά ποι ;

ΟΙ. ναὶ, τέκνον, εἴπερ ἐστί γ' ἐξοικήσιμος.

σάφ' εἰκάσαι involve a sort of contradiction, when placed together? Neue suggests ἀπεικάσαι. The same correction had previously occurred to Reisig, but was afterwards abandoned by that acute, but eccentric scholar. Trach. 141. ὡς ἀπεικάσαι.

16-17. βρύων (*filled with*) δάφνης. The genitive after βρύειν has been amply illustrated by the Editor in his Aristophanes, Nub. 45. Ran. 319. cf. Matth. §. 352.

17. πυκνόπτεροι = πυκναὶ, *in great numbers*. HERM. 'Nimia diligentia Elmsleius interpretatur πυκναὶ ἀηδόνες πτεροῦσαι.' DIND. For the elision at the end of the verse, cf. Erf. ad Antig. 1018. and add Arist. Eccles. 351. Av. 1716.

18. εὐστομεῖν, *to sing*. cf. Jacobs ad Callistr. p. 613. Schneider ad Ælian H. An. II. 21. ELL. On the word εἴσω, cf. Wund. ad Antig. 489.

19. κῶλα κάμπτειν, *to bend the knee for the purpose of sitting = to sit, to rest*.

Ib. τοῦδ' ἀξέστου πέτρου, *this rude unpolished stone seat*. cf. infr. 101.

20. προῦστάλης ὁδόν. SCHOL. *you have come a longer way than became an old man*. PASS. *προσταλῆναι ὁδόν*,

den Weg fürder gehn. Cf. Matth. §. 388.

21. φύλασσε—(*pauses, and then with a deep sigh*.)

22. χρόνου οὐνεκ', *after such a length of time*. Donn. For stricter meaning, see Passow in voc. ἔνεκα, and cf. infr. 443. El. 387. 605. 787. Phil. 774.

23. ὅποι Dind. Wund. ὅπου Br. Wunder, comparing Eur. Or. 1330. Phœn. 1288. observes, that there is a latent sense of motion in the verb καθέσταμεν.

25. πᾶς—ἐμπόρων, *every traveller, every person on the road*. Phil. 542. Trach. 318. ξυνέμπορον, (*companion on the road*.) The metaphorical application of the word has been ingeniously traced by Reisig (Enar. p. 31), who compares Æsch. Choeph. 657. ὧρα δ' ἐμπόρους μεθιέναι | ἄγκυραν ἐν δόμοισι πανδόκοις ξένων.

Ib. ἡὔδα, sc. *told us that the city before us was Athens*.

27. ἐξοικήσιμος, *habitabilis et habitatus*. ELL. On its compound form, cf. infr. 353. In the verse following Antigone speaks generally, from catching sight of a person as yet a stranger to them. cf. infr. 39.

AN. ἀλλ' ἐστὶ μὲν οἰκητός. οἶομαι δὲ δεῖν
οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῶν ὀρώ.

OI. ἦ δεῦρο προστείχοντα κάξορμώμενον ;

30

AN. καὶ δὴ μὲν οὖν παρόντα· χῶ τι σοι λέγειν
εὐκαιρόν ἐστιν, ἔννεφ', ὥς ἀνὴρ ὅδε.

OI. ὦ ξεῖν', ἀκούων τῆσδε τῆς ὑπέρ τ' ἐμοῦ
αὐτῆς θ' ὀρώσης, οὐνεχ' ἡμῖν αἴσιος

σκοπὸς προσήκεις τῶν ἀδηλοῦμεν φράσαι,

35

ΞΕΝΟΣ.

πρὶν νῦν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἔδρας

ἔξελθ', ἔχεις γὰρ χῶρον οὐχ ἄγνόν πατεῖν.

30. κάξορμώμενον, and that with haste. cf. Aj. 1224. Antig. 1233. Trach. 913, 929. Æsch. Eum. 93.

31. μὲν οὖν, *imo vero*. Cf. Matth. p. 1116. καὶ δὴ = καὶ ἤδη. cf. Hartung, I. 135.

32. εὐκαιρον, *opportune*, Donner, *am, Orte, in place*. On ἀνὴρ ὅδε, *the man is here*, see Matth. §. 264. 5.

33. On ὑπέρ τ' ἐμοῦ for ὑπὲρ ἐμοῦ τε, see Matth. ad Eur. Hec. 459. WUND.

34. αἴσιος, *fortunate*, as being a person who can solve their doubts. οὐνεκα, *that*.

35. σκοπὸς, here, *informant*. Ib. τῶν = ταῦτα, ὧν Matth. §. 292. 'ὧν Elmsleius. Recte, ut videtur.' DIND. cf. infr. 1258. Wund. ad Phil. 14. Trach. 381. El. 1123. &c.

Ib. ἀδηλεῖν (ἀδηλοῦν Pass. contrary to the genius of the language, as Ellendt observes), *to be in the dark, or uncertain about a thing*.

Ib. Much controversy has been excited, as to whether the Ξένος in the text was a native of Colonos, an Athenian, or an entire stranger (cf. Reisig's Enar. p. 18. Thudich. p. 291. Wunder's note to the dramatic personæ.) There appears to

me to be a further matter for consideration: whether the word ξένος has not crept into the persons of the drama, instead of σκοπός. Was it likely that a grove, to which so much superstitious feeling was attached as that of the Eumenides (infr. 129. &c.), should have been left unguarded, with the chance of strangers intruding upon it, as we see Œdipus was on the point of doing? That the person in question was responsible to the authorities of Colonos, seems pretty clear from v. 48; that he was at their behest may I think be inferred from v. 297. Would a passing stranger from Athens or elsewhere have so expressed himself in the first instance, or have been so dealt with in the second?

36. τὰ πλείονα, i. e. the further things which you were about to say. Phil. 576. μή νῦν μ' ἔρη τὰ πλείονα.

37. οὐχ ἄγνόν πατεῖν = ὅν πατεῖν οὐχ ἄγνόν ἐστι. Cf. Matth. 535. Obs. Seidler compares Eur. Iph. T. 1045. βρέτας θιγεῖν ὀσιόν ἐστ' ἐμοὶ μόνη. On ἔχεις see Ellendt, p. 731. Translate: *you are on a place*.

ΟΙ. τίς δ' ἔσθ' ὁ χώρος ; τοῦ θεῶν νομίζεται ;

ΞΕ. ἄθικτος οὐδ' οἰκητός. αἱ γὰρ ἔμφοβοι
θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι.

40

ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων ;

ΞΕ. τὰς πάνθ' ὁρώσας Εὐμενίδας ὃ γ' ἐνθάδ' ὦν

38. τοῦ θεῶν (*to what god*) νομίζεται (*is it appropriated, dedicated*)?

39. ἄθικτος οὐδ' οἰκητός (*speaking of the ἄλσος or τέμενος*). Musgrave compares Philoct. 2. ἄστειπτος οὐδ' οἰκουμένη.

40. σφε, *il.* Matth. §. 147, a. 8. Ib. ἔχουσι. cf. *infr.* 54. et Blomf. gloss. ad Æsch. S. c. Th. 69.

Ib. Γῆς τε καὶ Σκότου κόραι. From what theological sources Sophocles derived his parentage of the Erinyes, is not clear; and ancient writers, more particularly Attic, seem to have allowed themselves great latitude on this subject. Æschylus, without assigning any father to them, calls them daughters of Night. The Theogony of Hesiod makes them daughters of Gæa and the blood-drops, which fell from the mutilated body of Uranus. One of the Orphic Hymns ascribes their birth to Hades and Persephonë. A work bearing the name of Epimenides, makes them daughters of Cronus and Eurynomë. According to Eudemus, their sire and mother were Acheron and Night; according to Athenodorus and Mnaseas, Hades and Styx: Euphorion makes Phorcys their father; Ister, Gæa-Euonymë their mother. See further on the subject Reisig's *Enarr.* p. 33. and Müller's *Eumeniden* p. 184.

41. Wunder translates: 'what are they called, that having heard their holy name, I may be able to address

them?' 'By what most holy name should I invoke them?' DALE.

42. τὰς πάνθ' ὁρώσας. Aj. 836. ἀεὶ θ' ὁρώσας πάντα τὰν βροτοῖς πάθη | , σεμνὰς Ἑρινύς. Æschylus (*Eum.* 103.) gives the power of sight to the *heart* of these terrible beings, thus enabling them to see even when the eye is closed, the wounds that had been inflicted on Clytæmnestra by the hand of her son. ὁρᾷ δὲ πληγὰς τάσδε καρδία σέθεν.

Ib. Εὐμενίδας: supply θεάς. (εὐ, μένος.) The uncontrollable emotions which burst from Œdipus at finding himself at last in the close vicinity of those divinities, of whom he had been so long in search—the start, the uplifted hands, the devout and reverential prayer—are best seen from the impression eventually made on the σκοπός. To treat of the divinities themselves, under their joint names of *Erinyes* and *Eumenides*, would be to write a volume, not a passing note. Much learning and research have been devoted to the subject by Thudichum (*I.* 279, sq.), by Klausen in his *Æschylean Theology*, and above all by the learned Müller in the notes appended to his powerful translation of the *Eumenides* of Æschylus. But alas! a link is wanting, which even their learning and research could not supply, and of the want of which they do not appear to have been sensible. From Pausanias (*II.* 11. 4.^d) it is evident that the name of

^d Cf. Siebelis' note.

εἴποι λεῶς νιν· ἄλλα δ' ἄλλαχού καλά.

ΟΙ. ἄλλ' ἴλεω μὲν τὸν ἰκέτην δεξαίατο·

ὥς οὐχ ἔδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι.

45

ΞΕ. τί δ' ἐστὶ τοῦτο ; ΟΙ. ξυμφορᾶς ξύνθημ' ἐμῆς.

Eumenides had been known in Sicyon long before any such title of the *Erinyes* was recognized in Athens (cf. infr. 63. 90). Sicyon, it need scarcely be observed, was the oldest of Grecian dynasties, having preceded that of Athens by some centuries. Peopled originally from Phœnicia and Egypt, here was the spot to have traced many of the most important Grecian myths in all their originality and freshness, and then to have compared them with the accounts of the Sacred Writings, before those primeval tales had been changed and altered by Attic or even Bœotian writers: but the antiquities of Sicyon are an entire wreck, and we must be content to remain in ignorance, under what circumstances the *Furies* became converted among them into the *Mild* and the *Benevolent*. It is observable that Æschylus in the magnificent drama known to us by the title of *Eumenides*, never uses the word itself, though he styles these divinities after the victory gained over them by the adroitness of Minerva, *εὐφρονες* (946), *εὐθύφρονες* (992), &c. cf. infr. 1299.

Ib. ἐνθάδ' ὦν, Libri, Wund. ἐνθάδ' ἂν, Vauvill. Br. Gaisf. Dind. (in Annotat.) Ell. See also Dissen Comment. in Pind. p. 231. Passow (I. 433.), evidently with an eye to this passage, when dissertating on the restricting power of the particle γέ, says, 'ὁ γ' ἐνθάδε λεῶς, das hiesige Volk *wenigstens*, wenn auch nicht alle Menschen,' *the people here at least, if not all men*.

43. εἴποι. Cf. Matth. §. 515. Obs. Reisig, who had persuaded himself, that the word *Eumenides* might not be pronounced by an Athenian, translates: 'Eumenidas dixerit populus, si quidem dixerit?'

Ib. νιν, *them*. At the word ἄλλα, supply ὀνόματα.

44. ἰκέτην (ἴκω). The first proceeding of a man stained with blood was (see prefatory remarks) instant *flight* from his native land. He must go to some distant person, and with the supplicatory branch, entreat of him, as his ἀγνίτης, the purifying rite. This connexion of the word ἴκω with ἰκέτης is also discernible in the word Ἰξίων, the first person whom antiquity records as guilty of *kindred* murder (ἐμφύλιον αἶμα πρῶτιστος ἐπέμιξε θνατοῖς Pind. P. II. 59), and whose ἀγνίτης Zeus himself condescends to become. Cf. Æsch. Eum. 419. 688. Müller's *Eumeniden* p. 134. 7. 8. Welcker's *Trilogie* p. 549.

45. I understand: 'For out of this land as a fixed habitation' or, 'out of a seat in this land (cf. Matth. §. 380. 3), I shall not depart.' ὥς, Elms. Wund. Dind. (in Annot.) ὥστε, Libri, Schol. Gaisf. Ell.

46. τί (sc. διὰ) δ' ἔστι τοῦτο ; SCHOL. *why is this that you do not rise?* The answer of Œdipus would rather, I think, imply, *what is this which you speak?* the σκοπὸς evincing every mark of astonishment at the enigmatical language of Œdipus.

Ib. ξυμφορᾶς ξύνθημ' ἐμᾶς. 'I speak the settled, concerted, agreed

ΞΕ. ἀλλ' οὐδὲ μέντοι τοῦ ξανιστάναι πόλεως
δίχ' ἐστὶ θάρσος, πρίν γ' ἂν ἐνδείξω τί δρῶ

ΟΙ. πρὸς νυν θεῶν, ὧ ξεῖνε, μή μ' ἀτιμάσης,
τοιόνδ' ἀλήτην, ὦν σε προστρέπω φράσαι.

50

ΞΕ. σήμαινε, κοῦκ ἄτιμος ἔκ γ' ἐμοῦ φανεί.

ΟΙ. τίς δ' ἔσθ' ὁ χῶρος δῆτ' ἐν ᾧ βεβήκαμεν;

ΞΕ. ὅσ' οἶδα καγὼ πάντ' ἐπιστήσει κλύων.

upon token or pass-word (Eur. Phoen. 1156. Rhes. 572. 684.) of my fate.'

47-8. The σκοπὸς, after a pause of the utmost astonishment at the language and demeanour of Œdipus, proclaims his want of courage to remove him from the sacred seat without the state's sanction, (πόλεως δίχα. cf. Aj. 768. δίχα κείνων.)

47. τοῦ ξανιστάναι, the removal (of this man). Aj. 788. τί μ' αὖ τάλαιναν—ἐξ ἔδρας ἀνίστατε.

48. For θάρσος ἐστὶ, or rather θάρσος ἔχει, followed by an infinitive, Wunder compares Phil. 596. οὗτος γὰρ πλεον τὸ θάρσος εἶχε θάτερον δράσειν τάδε. (If the context is carefully considered, δράσειν I think will be found to depend on the preceding participle λέγοντος, not on θάρσος εἶχε: the intermediate words being parenthetical.) Elmsley compares Phil. 106. οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμίξαι θρασύ;

48. πρίν γ' ἂν ἐνδείξω τί δρῶ. The German translators get rid of this difficulty with more ease than the commentators. German prose: 'before our state has given me authority.' Donn. 'before I signify it to the state, and ask what is to be done.' (which double force of the verb ἐνδεικνύμαι is certainly a very convenient one.) Hermann and Reisig read from some MSS. τί δρᾶν; the latter comparing Œd. Tyr. 1439. 1443. and observing that

τί δρᾶν=τί πρακτέον or τί δραστέον. Wunder quotes the Scholiast: ἕως οὗ τῇ πόλει ἐνδείξω τί χρῆ ποιεῖν. Supposing the σκοπὸς to be merely *soliloquizing* in his astonishment at the language and conduct of Œdipus, we may, I think, translate: *before I indicate to the city my proceedings*, or, what I do by allowing this stranger to sit on forbidden ground.

49-50. μή μ' ἀτιμάσης—ὦν. The sense and construction may be illustrated from Œd. T. 788. ὁ Φοῖβος ὦν μὲν ἰκόμην (i. e. ἐκείνων, δι' ἃ ἰκόμην) ἄτιμον ἐξέπεμψεν. *Do not think me unworthy of an answer to those things, which—*. Cf. Matth. §. 339. 473, b.

50. τοιόνδε ἀλήτην, a wanderer at once old, blind, and destitute.

Ib. προστρέπω, supplicate. Œd. T. 41. ἰκετεύομέν σε πάντες οἶδε πρόστροποι.

52. βεβήκαμεν = ἐσμέν or ἔχομεν. Wund. ad El. 962. cf. Boeckh Expl. ad Pind. p. 134. Trach. 41. κείνος δ' ὅπου βέβηκεν, οὐδεὶς οἶδε. Antig. 67. τοῖς ἐν τέλει βεβῶσι.

53. Reisig (Enar. p. 37.) considers this verse as a justification of his opinion, that the speaker is a stranger, not a native of Attica. Seidler by various quotations (Xen. Cyrop. V, 1, 22. IV, 2, 22. VII, 7, 47.) has shown that the expression is equivalent to, *whatever things I know, you shall know also*. cf. Hartung, I. 129.

χῶρος μὲν ἱρὸς πᾶς ὅδ' ἔστ'· ἔχει δέ νιν
 σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς 55
 Τιτὰν Προμηθεύς· ὃν δ' ἐπιστεῖβεις τόπον,
 χθονὸς καλεῖται τῆσδε χαλκόπους ὁδὸς,
 ἔρεισμ' Ἀθηνῶν· οἱ δὲ πλησίοι γύαι
 τόνδ' ἱππότην Κολωνὸν εὗχονται σφίσιν
 ἀρχηγὸν εἶναι, καὶ φέρουσι τοῦνομα 60
 τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.
 τοιαῦτά σοι ταῦτ' ἐστίν, ὦ ξέν', οὐ λόγοις

55. Ποσειδῶν. For Semitic derivation of the word, see Sickler's "Cadmus" p. 73. Ἐν δ', *simul cum*. Cf. Wund. ad El. 700. See also Œd. T. 27. 181.

Ib. πυρφόρος. As a daduchus and fire-bringer, Prometheus is represented with a torch in his hand. Eurip. Phœn. 1137. δεξιᾷ δὲ λαμπάδα Τίταν Προμηθεὺς ἔφερεν. The reader is referred for further information to Reisig's Enar. Thudichum's Sophocl. p. 286. Wunder's Preface to Œd. Col. Creuzer's Symbol. II. 288. 293. For Semitic derivations, consult Sickler's "Cadmus" pp. 31. 69.

57. χαλκόπους (ποὺς) ὁδὸς, metaph. with *brassen steps*. This threshold, with its steps of brass, has been already described in the prefatory remarks. The entrance to Tartarus had been poetically provided, from the earliest times, with a threshold of a similar nature.

ἐνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός. Il. VIII. 15.

ἐνθάδε μαρμάρειά τε πύλαι καὶ χάλκεος οὐδός

ἀστεμφής, ῥίζησι διηνεκέεσσιν ἀρηρῶς, αὐτοφυής. Hes Theog. 811.

Dale, from his translation, evidently mistakes ὁδὸς for ὁδός.

58. ἔρεισμ' Ἀθηνῶν, the prop or bulwark of Athens. As Athens was

too far distant from Colonus for this to be well said in the first sense, we must suppose it to be said proleptically in the second sense. The burial of Œdipus on this spot made it to after-ages that support against Theban invasion, which it is here already assumed to be. Cf. infr. 411. 457-460. 621 sq. 1524. 1533.

Ib. οἱ πλησίον γύαι, the neighbouring (arable) lands. Eur. Bacch. 13. Heracl. 839.

59. τόνδε (pointing to a statue of Colonus). On the honours usually paid to *founders* of cities, see Herodot. VI. 38.

Ib. εὗχονται, *profess, boast*. Lessing (Leb. Soph. 19.) might well express surprise that Vitus Winsemius translates εὗχονται, *precantur*, and ἀρχηγὸν, *præsidem*.

60. ἀρχηγὸς (ἡγέομαι), *founder*. Cf. Blomf. gl. Æsch. Ag. 250. Pind. Pyth. V. 80. ἀρχαγέτας Ἀπόλλων. Ol. 7. 143. ἀρχαγέτα Τιρυνθίων.

61. ὠνομασμένοι, sc. αὐτό. They all bear the name of Colonenses from Colonus, their founder.

62. τοιαῦτά σοι ταῦτ' ἐστίν, such are the things on which you have questioned me. Cf. Soph. El. 761.

62-63. οὐ λόγοις—πλέον. Hermann's interpretation of this passage has been so implicitly admitted

τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

by succeeding editors of Sophocles,—Elmsley, Gaisford, Dindorf, Wunder,—that it may seem impertinent to call its propriety in question. That ablest of expositors considers the words as applying almost exclusively to the hero Colonos, and to a desire on the poet's part to make him as much known and respected abroad, as he was in his own immediate locality; hence he translates: "non tam sermonibus hominum et fama hæc celebrata esse, quam consuetudine atque usu in honore haberi." To this it may be answered, 1st, that the question immediately put by Œdipus seems to imply that something about *inhabitaney* or *inhabitants* had been said in the verse immediately preceding; 2ndly, that allowing for the Sophoclean practice of using abstract for concrete nouns (and no Attic poet uses them more frequently or with greater latitude), an expression to that effect is actually found in the word ξυνουσία; and 3dly, that the whole drift and tenour of this drama lead to the supposition, that something of wider import is here intended than a reference to the hero Colonos, who, however high he might stand in the estimation of his own deme, could command little interest in the eyes of the strangers, who crowded from all parts of Greece to be present at the theatrical exhibitions of the spring-festival of Bacchus. What then was that reference? A few words will put us in the way for understanding it. Though a resident diplomacy had not yet originated what sir H.

Wootton silyly terms *lying abroad* for the good of one's country, he must know little of Athenian affairs, who is not aware that *lying at home* for the same purpose was in that republic practised to an unlimited extent by ^estatesmen and orators, rhetoricians and poets. Now in this very drama, two positions of very doubtful authority, if not of absolute falsehood, are interwoven with its very texture; first, that in the age of Œdipus, the *Erinyes* had a settled worship in Attica, under the widely different name of *Eumenides*: (cf. sup. 42.) 2ndly, that the bones of Œdipus had been interred somewhere near Colonos, and under circumstances, which made it of no small political moment to Athens, that such a statement should gain a wide belief. The poet, aware that among the strangers present at the representation there would be sceptics and scoffers at the hardihood of both these assertions, guards against the occurrence by declaring in very adroit language (for it insinuates rather than affirms), "and these things which I tell you (the worship of the Eumenides, and prophetically, the sepulture of Œdipus, inclusive) must have a value set upon them not from what *I* say, or from common parlance on the subject, but rather from what the inhabitants here traditionally know and believe on these points." Without altogether venturing to impugn Hermann's exposition, these remarks may, I think, be submitted for consideration.

63. συνουσία=οἱ συνναίοντες. So

^e What says the learned Boeckh, a writer without any political prejudices that I am aware of? "All the Athenian orators, and even the noblest among them, Demosthenes, distorted the truth without the least hesitation, whenever it suited their own purposes." *Econ. of Athens*, I. 108.

ΟΙ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους ;

ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι.

65

ΟΙ. ἄρχει τις αὐτῶν, ἢ 'πὶ τῷ πλήθει λόγος ;

ΞΕ. ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται.

ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ ;

ΞΕ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.

infr. 658. ἀπειλαὶ = οἱ ἀπειλοῦντες. In a future play this construction will be more largely illustrated. At present I content myself with observing, that Passow, after going through the ordinary meanings of the word *συνουσία*, adds, 'überh. = *συνουκία*, auch die zusammenwohnenden selbst,' which is just the meaning here contended for. On looking into Neue, who rarely, however, gives any opinion of his own, I find that Dæderlein also translates *ab incolis*, but in what sense is not added.

64. ἦ γάρ. Cf. Phil. 248. 322. where the formula again stands at the head of questions growing out of something said by a previous speaker.

65. καὶ κάρτα, i. e. μάλιστα. infr. 301. καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθεται τὸ σόν. WUND. τοῦδε τοῦ θεοῦ. cf. sup. 59.

66. ἄρχει τις αὐτῶν; *Are they under a monarch's sway!*

Ib. πλήθει. This word, as indicating the *people* by *numbers*, has been illustrated in my "Wasps" and "Frogs" of Aristophanes.

Ib. λόγος, *summa potestas*. ELL. strictly, *speech, right of delivering*

their opinions; that constituting power in democracies. Cf. Demosth. de Corona 285, 5-12.

67. κατ' ἄστυ: "The king who rules the city rules here also." DALE^e.

68. λόγῳ καὶ σθένει. The deliberative and executive powers of government seem to be here intended. Dæderlein compares Eur. Iph. A. 1020. στρατός τ' ἂν οὐ μέμψαιτό μ', εἰ τὰ πράγματα | λελογισμένος πράσσοιμι μᾶλλον ἢ σθένει. On οὗτος τίς, see Ellendt II. 458.

66-69. ἄρχει—Θησεύς. "It may seem surprising," says Brumoy, "that Œdipus, who had so long been monarch of Thebes, should not know whether a neighbouring state was a republic or a monarchy; but it will afterwards appear, that Œdipus only asks this question for a feint, that he may not be known, and in order to gain fuller intelligence." This reply does not seem satisfactory; for it may be observed, that after Œdipus is fully known to the Chorus, and all reason for feints and disguises is at an end, he speaks of Theseus in a very indefinite manner, 288. (ὁ κύριός τις, *your lord*,

^e As frequent use will be made of this gentleman's version, in order to remind young readers, that Sophocles was not merely a subject for commentators and metricians to exercise their respective tools upon, but a great *poet*, it may be as well to add that Mr. Dale's translation is not as accurate as it is elegant and poetical. I have observed (and without seeking for them) at least 120 translations in the present play, the accuracy of which may be more or less questioned, without including errors contained in notes derived from popular writers on these subjects, such as Potter and Brumoy, or mistakes in assigning the dialogue to its proper speakers.

- ΟΙ. ἄρ' ἂν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι ; 70
 ΞΕ. ὥς πρὸς τί λέξων ἢ καταρτύσων μολεῖν ;
 ΟΙ. ὥς ἂν προσαρκῶν μικρὰ κερδάνη μέγα.
 ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις ;
 ΟΙ. ὅσ' ἂν λέγωμεν πάνθ' ὁρῶντα λέξομεν.
 ΞΕ. οἶσθ', ὦ ξέν', ὥς νῦν μὴ σφαλῆς ; ἐπείπερ εἶ 75
 γενναῖος, ὥς ἰδόντι, πλὴν τοῦ δαίμονος,

whoever he may be). If any real defence for Sophocles can be found, it must be derived, I think, from other grounds. It is to be remembered then, which Brumoy apparently did not, that Œdipus had not come direct from Thebes to Colonus; that he had been a wanderer, it may be, for years; that during those wanderings the great political changes which Theseus originated in Athens had taken place, and that consequently we are not to bear too closely upon the poet for allowing Œdipus to ask questions here, which he certainly might have asked during his previous wanderings.

70. πομπὸς, messenger.

Ib. αὐτῷ μόλοι. Ant. 148. ἦλθε . .

Θήβα. 234. μολεῖν σοι.

71. Wunder, considering two interrogations to be here mixed up together, states them thus at length: ὥς πρὸς τί μόλοι τις ἐξ ὑμῶν αὐτῷ, τί λέξων, ἢ καταρτύσων μολεῖν; The construction would be simplified by considering πρὸς λέξων as a tmesis, in which case we must read πρὸς τι, as Brunck and Gaisford do. For instances of Sophoclean tmesis, see Wunder himself at v. 1671.

Ib. καταρτύνειν, arcessere. ELL. καταρτύσων μολεῖν (effecturus ut veniat. DIND.), nearly the same construction as Phil. 60. στείλαντες μολεῖν.

72. προσαρκεῖν, præbere, concedere.

Cf. Heind. ad Plat. Theætet. §. 66. κερδαίνειν μέγα = κερδαίνειν μέγα κέρδος.

73. ἄρκεσις, præsidium. ELL. πρὸς, on the part of.

74. ὁρῶντα, lumine prædita, i. e. consilii plena. REISIG. (Œdipus speaking with great emphasis and dignity), clear-sighted, without darkness or obscurity.

75. οἶσθ'—ὥς νῦν μὴ σφαλῆς; The passive of σφάλω signifies to slip into some evil or misfortune (Trach. 297. 719.); hence, to transgress, to offend against (Trach. 621. οὐ τι μὴ σφαλῶ γ' ἐν σοί ποτε, I will never sin against thee). The trespass which Œdipus was likely to commit, was leaving his present situation and entering the sacred grove. The σκοπὸς therefore cautions him, that his safest course will be to remain where he is. Erfurdt has explained the construction from the well known idiom, οἶσθ' ὥς ποιήσον, thus: "οἶσθ' ὥς μὴ σφαλῆς nihil aliud est quam μὴ σφαλῆς, οἶσθ' ὥς." The reader will beware therefore of taking his sense of this passage from Dale.

Know'st thou, stranger,
That thou art not deceived? And yet, &c.

76. ὥς ἰδόντι, ut es ei, qui te viderit, i. e. secundum ejus judicium, qui te viderit. Cf. Matth. §. 388. WUND.

Ib. τοῦ δαίμονος, dies herbe Loos, this hard lot. DONN. (the allusion is

αὐτοῦ μέν', οὐπερ κάφάνης, ἕως ἐγὼ
 τοῖς ἐνθάδ' αὐτοῦ μὴ κατ' ἄστνυ δημόταις
 λέξω τάδ' ἐλθών. οἶδε γὰρ κρινούσιν σοι,
 εἰ χρή σε μίμνειν, ἢ πορεύεσθαι πάλιν. 80

ΟΙ. ὦ τέκνον, ἢ βέβηκεν ἡμῖν ὁ ξένος ;

ΑΝ. βέβηκεν, ὥστε πᾶν ἐν ἡσυχῇ, πάτερ,
 ἔξεστι φωνεῖν, ὥς ἐμοῦ μόνῃς πέλας.

ΟΙ. ὦ πότνιαι δεινῶπες, εὔτε νῦν ἔδρας
 πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγὼ, 85
 Φοίβῳ τε κάμοι μὴ γένησθ' ἀγνώμονες,
 ὅς μοι, τὰ πόλλ' ἐκείν' ὅτ' ἐξέχρη κακὰ,
 ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
 ἐλθόντι χώραν τερμίαν, ὅπου θεῶν

to his blindness and state of destitution. Instead of a full stop after δαίμονος, as Brunck, Gaisford and Dindorf give, it is better to put a comma with Matthiæ and Wunder.

77. αὐτοῦ μέν', *remain here*. On ἕως...λέξω, see Hart. II. 292.

78. τοῖς ἐνθάδ' αὐτοῦ. Reisig compares Eupolis ap. Stob. IV. 33. ἦν δέ τις τῶν ἐνθάδ' αὐτοῦ | ἐπιτίθεται τῇ ποιήσει. Add Arist. Vesp. 765. ἐνθάδε αὐτοῦ μένων.

82. ἐν ἡσυχῇ. Cf. infr. 197.

84. πότνιαι. On the application of this epithet to the Eumenides, cf. Müller p. 176. See also infr. 1050.

Ib. δεινῶψ (ὦψ), *of fearful aspect*.

84-5. "Since you are the first persons in this country, on whose seats I have reposed." Germ. prose translators: *da ich in diesem Lande zuerst eine Ruhestätte bei euch gefunden habe*. On εὔτε, *since*, see Matth. p. 1103. Kühn. §. 805, 3, a.

86. ἀγνώμονες, *immites, duræ*. ELL. Trach. 473. *rationis expers*.

87. τὰ πόλλ' ἐκείνα κακὰ. Neue re-

fers for the many evils or hardships here spoken of to the denunciations made by the Delphic shrine when first consulted by Œdipus. (Œd. T. 787 sq.) That the learned editor is incorrect in this view of the matter, has I hope appeared from the prefatory remarks. The other editors pass the words unnoticed.

Ib. ἐξέχρη (ἐκχρᾶν), *announced oracularly*. Cf. Pass. in voc. χράω.

88-100. The general sense of these verses having been explained in the Preface, we have now merely to go through their details.

88. ταύτην, *emphatic*: παῦλαν sc. τῶν κακῶν.

Ib. ἐν χρόνῳ μακρῷ, *after a long time*. Cf. Phil. 235. El. 330. Eur. El. 1154. δεκέτεσιν ἐν σποραῖσιν (*after ten years*).

89. τερμίαν (τέρμα). This adjective occurs nowhere in the Greek drama (nor any Greek author that I am aware of), except Soph. Antig. 1330. τερμίαν ἀμέραν, *the last day, the day of death*. The general mean-

σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν, 90
 ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,
 κέρδη μὲν οἰκήσαντα τοῖς δεδευμένοις,
 ἄτην δὲ τοῖς πέμψασιν, οἳ μ' ἀπήλασαν.
 σημεῖα δ' ἥξειν τῶνδ' ἐμοὶ παρηγγύα,
 ἢ σεισμὸν, ἢ βροντὴν τιν', ἢ Διὸς σέλας. 95
 ἔγνωκα μὲν νῦν ὥς με τήνδε τὴν ὁδὸν
 οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν στρ. α'.

ing is determined by the word from which it is derived, *terminal*, *concluding*, *final*.

89-90. σεμνῶν θεῶν. El. 112. σεμναί τε θεῶν παῖδες Ἐρινύες. Aj. 837. σεμνὰς Ἐρινύς τανύποδας. Æsch. Eum. 359. μένει γὰρ εὐμήχανοί τε καὶ τέλειοι κακῶν τε μνήμονες σεμναί. 992. δεῦρ' ἴτε, σεμναί. 798. σεμνότιμος καὶ ξυνοικήτωρ ἐμοί. The epithet is applied in Æschylus even to the victims offered to these goddesses. Eum. 960. σφαγίων τῶνδ' ὑπὸ σεμνῶν κατὰ γῆς σύμεναι. Pausan. II. 11. 3. ναὸς θεῶν, ἃς Ἀθηναῖοι Σεμνὰς, Σικυώνιοι δὲ Εὐμενίδας ὀνομάζουσιν. And here I think we have one proof of oracular ambiguity, calculated to put Œdipus on long travel and investigation; for the term σεμναί θεαὶ might apply to the goddesses Demeter and Cora, between whom and the Erinyes there seems to be much connexion of ideas. My limits allow me only to furnish references on the subject. See Osann ad Philem. Meineke ad Menand. Muller's Eumen. pp. 168. 170. 172. 176. 181. Klausen's Theol. 56.

90. ἔδραν. Cf. Æsch. Eum. 817. 852.

Ib. ξενόστασιν (ξένος, στάσις) = ξενοδοκεῖον, place for the reception of guests or strangers.

91. Musgrave compares Eur. Hippol. 87. Wunder adds Hel.

1666. El. 956. κάμπτειν, Reis. Herm. κάμψειν, Elms. Gaisf. Wund. Dind. (in annotat.) Neue.

92. The commentators fluctuate between οἰκήσαντα, the participle of οἰκεῖν *habitare*, and οἰκίσαντα, the participle of οἰκίζειν, *in domicilio constituere*. Those who adopt the former, as Seidler, Dindorf, and Ellendt, consider κέρδη and ἄτην as put in apposition with ἐμὲ, i. e. *Œdipum*. Döderlein, Hermann, Elmsley, and Wunder prefer the transitive verb and participle, and reject Matthiæ's interpretation §. 433. Obs. 3. Dindorf, for his sense of the word, aptly compares Eur. Herc. F. 824. πόλει γὰρ οὐδὲν ἤκομεν βλάβος. The same learned writer thinks that we ought to read οἰκήσοντα with cod. Paris. 2886. and Turnebus's edition.

94-5. σημεῖα Διός. On the Zeus Semalios, or Zeus the giver of weather-signs, see Kruse's Hellas, II. 7-8.

96. τήνδε τὴν ὁδόν. Neue compares Aj. 877. I should consider the expression emphatic. (As far as *this* journey is concerned; all my previous wanderings having been without effect.)

97. οὐκ ἔσθ' ὅπως οὐ, without doubt. Phil. 195.

Ib. πιστὸν ἐξ ὑμῶν πτερὸν, "an omen, or impulse, (SCHOL. οἰωνός. ἢ πτέρωσις τῆς διανοίας.) which has you

ἐξήγαγ' εἰς τόδ' ἄλσος. οὐ γὰρ ἂν ποτε
 πρῶταισιν ὑμῖν ἀντέκυσ' ὁδοιπορῶν,
 νήφων ἀοίνοις, καπὶ σεμνὸν ἐζόμην
 βάθρον τόδ' ἀσκέπαρνον. ἀλλά μοι, θεαὶ,
 βίου κατ' ὁμφὰς τὰς Ἀπόλλωνος δότε
 πέρασιν ἤδη καὶ καταστροφὴν τινα,
 εἰ μὴ δοκῶ τι μειόνως ἔχειν, αἰεὶ

100

for it's author, and which may be depended upon." On the word *πτερόν*, see Bernhardt's *Wiss. Synt.* p. 57.

98. ἂν. On the elliptic use of ἂν, see Hartung II. 224. 226. 244. sq. Cf. *infr.* 125. 146, &c. Insert, *otherwise*.

99. ἀντικυρεῖν, *to meet*. *infr.* 1680. ὅτῳ μήτ' Ἄρης μήτε πόντος ἀντέκυσεν. *Phil.* 545. ἐπείπερ ἀντέκυσσα, δοξάζων μὲν οὔ.

100. νήφων (*myself pure from or abstinent of wine*) ἀοίνοις (*to you who hold it in abhorrence*). That Œdipus had not broken his fast, when he arrived at Colonos, is clear from the language held by him (*sup.* 3-4), and from the early hour at which he reaches the place (*infr.* 306). No one acquainted with the oracular language of antiquity will fail to recognise it in the opposition and ambiguity of the terms here used. Whether Sophocles derived these terms from Œdipodean oracles in actual existence, is of little moment to inquire.

Ib. ἀοίνοις. Libations made to the Eumenides consisted, as we shall see hereafter, of *water and honey mixed with water*. Hence Clytæmnestra's appeal to the Furies, (*Æsch. Eum.* 106. coll. 822.) ἦ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλείξατε | χοάς τ' ἀοίνους, νηφάλια μελίγματα. For the trickery practised by Apollo on the Mœræ, who also were bound to the same

sober libations, see Klausen's *Æsch. Theol.* p. 44. See also Disen's *Comment.* in *Pind.* p. 618. In the words νήφων ἀοίνοις we may suppose some reference to the oracle given to Œdipus through Ismenë on their meeting previous to the present play, the meaning of which words Œdipus now for the first time comprehends.

101. ἀσκέπαρνον (*a, σκέπαρνον*, an instrument used for smoothing and polishing), *rough, unpolished*.

102. ὁμφή. "Est ὁμφή Homericō usu vox divina, θεῖη, θεῶν, θεοῦ, oraculo aut alio modo futura indicans hominibus." *Diss. ad Pind. Nem. X.* cf. *Wachsm. IV.* 277. et *Ell. in v.*

103. πέρασιν gl. τελείωσιν, *termination*. *Ell. transitus*. He considers πέρασιν καὶ καταστροφὴν as an *hendiadys*, equivalent to πέρασιν βίου τελευταίαν. On ἤδη, see *Hart. I.* 238.

104. μειόνως ἔχειν. περισσῶς ἔχειν would, I think, imply, *to be in a state of superfluity* as to number (cf. *Electr.* 155.); μειόνως ἔχειν would on the contrary be, *to be in a state of deficiency* as to number. Wunder adopts Hermann's explanation, *vilius esse, quam cui hoc beneficium concedatis*. The first view is, I think, more in accordance with the opinion of the scholiast: εἰ μὴ δοκῶ ὑμῖν ἐλαττόνως ἔχειν τὰ κακὰ, καὶ δεῖσθαι προσθήκης κακῶν. The German prose translators take a similar view of the matter.

μόχλοις λατρεύων τοῖς ὑπερτάτοις βροτῶν.

105

ἴτ', ὧ γλυκεῖαι παῖδες ἀρχαίου Σκότου,

ἴτ', ὧ μεγίστης Παλλάδος καλούμεναι

πασῶν Ἀθῆναι τιμιωτάτη πόλις,

οἰκτεῖρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον

εἶδωλον· οὐ γὰρ δὴ τόδ' ἀρχαῖον δέμας.

110

ΑΝ. σίγα. πορεύονται γὰρ οἶδε δὴ τινες

χρόνῳ παλαιοὶ, σῆς ἑδρας ἐπίσκοποι.

ΟΙ. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα

κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω

τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν

115

ἔνεστιν ἡύλάβεια τῶν ποιουμένων.

ΧΟΡΟΣ.

ὄρα. τίς ἄρ' ἦν; ποῦ ναίει;

στροφ. α'.

117

105. βροτῶν. The words βροτῶν, ἀνδρῶν, ἀνθρώπων, χθονὸς, γῆς, seem to be frequently used by ancient poets, and more particularly by Sophocles, much in the same spirit of redundancy, as our *in the world, on the face of the earth*, &c.

106. ἴτ' ὧ γλυκεῖαι. SCHOL. εὐφῆμως τὰς Ἑρινύας γλυκεῖας φησὶν, ἵνα μὴ πικραὶ αὐτῷ γένωνται. Jacobs considers the goddesses to be so termed by Œdipus, because through them he hopes to be led into a *sweet haven* from his calamities.

Ib. παῖδες Σκότου. How lax the ancients were in their genealogies of these abstract beings has been seen *supr.* v. 40.

107. Παλλάδος καλούμεναι. Wunder compares Eur. Ion 8. ἔστιν γὰρ οὐκ ἄσημος Ἑλλήνων πόλις, τῆς χρυσολόγχου Παλλάδος κεκλημένη.

109-10. ἀνδρὸς Οἰδίπου . . εἶδωλον· *hanc speciem viri, quæ sola reliqua est Œdipo*. HERM. Cf. Neue ad Aj. 817.

110. The poet might have been expected to say, τόδε τὸ ἀρχαῖον δέμας. But the article is omitted, says Hermann, "quia quæ pristina dicimus, per se certa quædam intelliguntur."

111. πορεύονται οἶδε = πορεύονται ὧδε. *infr.* 723. ἔρχεται Κρέων ὃδ' ἡμῖν. Antig. 155-7. ὃδε χωρεῖ, *huc venit*.

113. με πόδα. Matth. §. 421. *Obs.* 5. Bern. p. 120. Kühn. §. 564. Eurip. Hec. 807. ποῖ μ' ἐξάγεις πόδα; Hermann explains: κρύψον με κατ' ἄλσος, ἄγουσα πόδα ἐμὸν ἐξ ὁδοῦ. Reisig compares the language of the Berlin populace: *es zerreisst mich das Herz*.

114. ἕως ἂν. Cf. Matth. §. 522. 1.

115-16. "It is only by inquiry and observation that we learn how to proceed cautiously."

117. Before entering upon the details of the following chorus, some remarks on its general character may not prove misplaced. It is well known that the present drama

ποῦ κυρεῖ ἐκτόπιος συθεὶς ὁ πάντων

was written by Sophocles at the very close of his theatrical career; and doubts I believe exist whether he ever lived to complete it, or whether some additions were not made to it after his death. At all events, two distinct styles are pretty visible in its composition; and were we discussing an Italian instead of a Grecian drama, with a supposition of joint authorship, the two writers whom I should select for the purpose of illustration, would be Alfieri and Metastasio. To the first we should ascribe nearly nine-tenths of the performance, and in which if not exhibiting the severest form of Greek tragedy, certainly nothing appears to compromise its dignity or grandeur. To the latter we should assign not merely the portion immediately before us, but one or two others, where the same character of composition appears,—a studied quitting as it were of the heroic and dropping into the forms of familiar life—brief sentences and quick interrogations—movements addressed to the eye, and obviously meant to be exceedingly *graphic*—elliptic expressions, and a rapid interchange of speakers, &c. &c. Though I can derive no direct countenance from preceding editors in justification of these remarks, yet an indirect one may, I think, be found in some metrical remarks of Hermann. That ablest of the expositors of Sophocles was the first to notice, that in the following chorus, we are not to consider the coryphæus of the

choral Troop as taking upon himself the whole task of speaking. One of the Troop puts a string of interrogations (117–120): a second suggests a plan of proceeding (121–2): a third draws an imaginary portrait of the yet unseen intruder (123–136): a fourth characterizes him, when he comes under actual observation (140–1): a sixth, it may be, puts a question to Œdipus himself, and without waiting his answer, completes his work by an observation addressed to a brother of the Troop (149–150); the whole harmonizing with that *tableau* form, and *vif* character, which with us belongs rather to the melodram than the regular drama. How far this innovation upon the Attic drama, originally of “stateliest and most regal argument,” may have satisfied bearded auditors, it is not for us to say; that the ladies of Athens, young and old, would be as much gratified with this specimen of “Tragedy made easy,” as the court-ladies of Maria Theresa were with similar effusions of her^f gentleman-usher, there can be little doubt. For further observations on the form in which the Choral body enter the orchestra, and the parts taken by individual members in the dialogue, see Hermann in loco, and also his preface to the Herc. Furens of Euripides.

117. τίς ἄρ' ἦν. Wunder expresses his surprise, that editors should here consider ἦν as equal to ἐστὶ, (cf. infr. 1696.) not recollecting, says

^f Such, if I remember right, was the office held by the poet of Vienna, and his execution of which drew upon him the unutterable loathing of his brother bard, Alfieri. But the latter was a haughty aristocrat with an ample fortune; and such persons do not always consider, that poets and men of genius must *live* as well as other persons; if by means not altogether consistent with their innate dignity, the fault does not always lie in themselves.

ὁ πάντων ἀκορέστατος ; 120
 προσπεύθου, λεύσσε νιν,
 προσδέρκου πανταχῇ.
 πλανάτας πλανάτας τις ὁ πρέσβυς, οὐδ'
 ἔγχωρος· προσέβα γὰρ οὐκ 125
 ἄν ποτ' ἀστιβὲς ἄλσος ἐς
 τᾶνδ' ἀμαιμακετᾶν κορᾶν,
 ἃς τρέμομεν λέγειν,
 καὶ παραμειβόμεσθ' ἀδέρκτως, 130

the learned writer, that the Chorus could have used the present tense only on the supposition that they had seen Œdipus. This may be logical reasoning, but is not very poetical. Metre: iamb. et dochm. or dochm. with double anac. Cf. Seidler de dochm. Vers. p. 104.

Ib. ναίει, *haunts, bides*. infr. 137. Trach. 99.

119. ἐκτόπιος (*from this place*) συθεὶς (*having rushed*). Cf. infr. 234, &c. Matth. §. 446. 8.

119-20. ὁ πάντων ὁ πάντων. On reduplications of this kind, cf. infr. 124-155. Phil. 829. 849. 1095. &c. &c. It is the language of earnestness in all ages of the world. Psalm 60. "The kings of mighty armies did flee, did flee."

Ib. ἀκορέστατος, *impudentissimus*. WUND. "Conjecturas, in quibus extremam barbariem redolens Angli cujusdam est ἀφοβέστατος, præterire satius duco." ELL. ἄκορος Pind. Pyth. IV. 360.

121. προσπεύθου, *exquire*. ELL. Elmsley compares Æsch. Eum. 245. ὄρα, ὄρα μάλ' αὖ· λεύσσετον παντᾶ, μὴ λάθῃ φύγδα βὰς ὁ ματροφόνος ἀτίτας. This language is parodied by Aristoph. Thesmoph. 663 sq. Eccles. 480 sq.

Ib. λεύσσε νιν, Herm. Wund. Dind. (in annot.) λεύσσατ' αὐτὸν, Libri. λεύσσεις νιν; προσδέρκου, προσπεύθου πανταχῇ Gaisf.

121-2. Metre: antispast. and iamb.

124. πλανάτας = ξένος. SCHOL. οὐδ'. Cf. Hart. I. 204. Metre: two dochmiacs.

125-6-7. Metre: glyconeian. as also 131-2.

126. ἀστιβὲς (*inaccessible*, cf. Aj. 65.) ἄλσος ἐς. For preposition thus placed after its noun, Neue compares Œd. T. 178. El. 14. Eur. Phœn. 24.

128. ἀμαιμάκετος (a sort of reduplicative form of ἄμαχος, μαίμαχος). Æsch. Eum. 362. calls the Erinyes δυσπαρηγόρους βρότοις, impervious to the prayers of men. Sophocles and Hesiod apply the term to *fire* (Œd. T. 177. Theog. 319.), as well as to the Furies. Reisig translates, *adversus quem ægre contendas*.

129. ἃς τρέμομεν λέγειν. sc. under the name of Erinyes. Cf. infr. 486. Metre: choriamb.

130. ἀδέρκτως, *without looking at their habitation*. Cf. infr. 193. 490.

131. ἀφώνως, *without any elevation of voice*. Metre: logacæd.

ἀφώνως, ἀλόγως τὸ τᾶς
 εὐφήμου στόμα φροντίδος
 ἰέντες, τὰ δὲ νῦν τιν' ἥκειν
 λόγος οὐδὲν ἄζονθ',
 ὃν ἐγὼ λεύσσω περὶ πᾶν οὔπω
 δύναμαι τέμενος
 γνῶναι ποῦ μοί ποτε ναίει.

135

ΟΙ. ὃδ' ἐκείνος ἐγώ· φωνῇ γὰρ ὁρῶ
 τὸ φατιζόμενον.

σύστημα.

131-3. ἀλόγως—ἰέντες. The authors of the German prose translation render not amiss: aus des Herzens Tiefe stille Gebete sendend, *sending forth still prayers from the depths of the heart.*

131. ἀλόγως. By this word I understand, aspirations of the heart, which do not form themselves into actual words.

132. εὐφήμου, *bene ominati*. Electr. 630. οὐκ οὐκ ἐάσεις οὐδ' ὑπ' εὐφήμου βοῆς | θῦσαί με. On the family of the Hesychidæ, who were occupied with the sacrifices to these goddesses, and the origin of whose name is sufficiently evident, see Müller's "Æschylos Eumeniden" p. 179.

Ib. στόμα. See Ellendt in voc. who considers the whole phrase as equivalent to εὐφημοῦντες τῷ στόματι. "Apte hoc vocabulo usus est: nam preces dicit, quæ ore, sed suppressa voce, emittuntur." DIND.

132-3. στόμα ἰέντες. El. 596. ἡ πᾶσαν ἱὴς γλῶσσαν. Antig. 1210. ἔπος ἱησι δυσθρήνητον.

133. Metre: glyconeian hyperc.

134. Metre: penthem. iamb. with anac.

135-7. ὃν ἐγὼ, λεύσσω περὶ πᾶν τέμενος, οὔπω δύναμαι κ. τ. ε. On a Pindaric use of the word τέμενος,

see Dissen ad Ol. XI. (X.) 45.

138. Œdipus comes forward from his hiding-place in the sacred τέμενος, a considerable distance being between him and the Chorus (cf. infr. 164). The Chorus look with horror on the profane intruder. Metre: 138 to 148. anapæsts.

Ib. ὃδ' ἐκείνος ἐγώ. Antig. 384. ἦδ' ἔστ' ἐκείνη (τοῦργον ἢ ἔχειργασμένη). Œdipus announces himself to be the person of whom they are in search.

139. τὸ φατιζόμενον. SCHOL. τὸ λεγόμενον παρ' ὑμῶν. And what had the Chorus just said? They had just promulgated (of course in a dramatic sense) that they had examined the τέμενος all round to see where this daring intruder had concealed himself. The answer of Œdipus, at first so enigmatic to the Chorus, who from the distance at which he speaks are not yet cognizant of his blindness, (for it does not necessarily follow that the σκοπὸς had informed them of this circumstance,) is to this effect: "My want of sight prevents me from seeing that you have actually made the circuit of the grove, but by your voices I perceive that you have done as you say." Whoever is at all conversant with the habits of the blind, and knows how habitually

ΧΟ. ἰὼ ἰὼ,

140

δεινὸς μὲν ὄραν, δεινὸς δὲ κλύειν.

ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.

ΧΟ. Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρέσβυς;

ΟΙ. οὐ πάνυ μοίρας εὐδαιμονίσαι

πρώτης, ὧ τῆσδ' ἔφοροι χώρας.

145

δηλῶ δ' οὐ γὰρ ἂν ὧδ' ἀλλοτρίοις

ὄμμασιν εἶρπον,

κάπὶ σμικρᾶς μέγας ὥρμουν.

ΧΟ. ἔ ἐ, ἀλαῶν ὀμμάτων

ἀντ. α'.

149

they use the word *seeing*, will readily understand why Œdipus uses the word ὄρῳ on this occasion. I have given what appears to me the simplest sense of this passage, and my limits forbid me to enter upon various other explanations given by respective commentators.

141. δεινὸς κλύειν: applied to the strange and enigmatical language which Œdipus has just used, as δεινὸς ὄραν to his general appearance.

142. μή προσίδητ' (ὥς) ἄνομον, i. e. do not look at me as a person acting contrary to what custom and usage require. Cf. infr. 168. For the ellipse Dœderlein compares Thucyd. II. 72. δέχεσθε δὲ ἀμφοτέρους φίλους.

143. Ζεῦ ἀλεξήτορ. Consult Klausen's Æschyl. Theol. p. 82.

Ib. πρεσβῦς. The final syllable elongated for the same reason as the final syllable in φατιζόμενον: viz. that it occurs before a full stop, and where a change of person takes place.

144-5. General meaning: The Chorus having asked, who is this old man? Œdipus replies, "it is an old man not to be felicitated on account of his lot, as if that lot were of the

happiest description; it being on the contrary of the worst description."

Ib. πρώτης μοίρας. Pind. Pyth. I. 191. τὸ δὲ παθεῖν εὖ πρῶτον ἄθλων· εὖ δ' ἀκούειν δευτέρα μοῖρ'.

144. εὐδαιμονίσαι, cum gen. Neue compares Electr. 920. Matthiæ (§. 361. e.) supplies εἰμὶ, and §. 535, b. supposes the infinitive to be explicative of the sense in which πρώτης is to be taken.

145. ἔφοροι (ἐφοράω), *guardians*.

146. δηλῶ δ'. Cf. infr. 1145.

146-7. ἀλλοτρίοις ὄμμασιν, viz. those of Antigone. Cf. infr. 867. Reisig compares Plat. Phæd. 99, b. ἀλλοτρίῳ ὀμματι προσχρώμενοι.

148. κάπὶ σμικρᾶς sc. ἀγκύρας, Reisig. e conject., Wunder. Of the translators, Dale alone appears to have adopted Reisig's explanation, "or lean'd though weighty on so frail a stay." κάπὶ σμικροῖς, (i. q. σμικρὸν ἐξαιτῶν, sup. v. 5.) Libri, Herm. Gaisf. Dind. Neue.

Ib. ὥρμουν. "Ὁρμεῖν autem, i. e. in portu consistere, se dicit, utpote ἐλθὼν χώραν τερμίαν. Vide v. 89." DIND.

149-50. ἀλαῶν ὀμμάτων φυτάλμιος, a person born blind. See Pass. in

ἄρα καὶ ἦσθα φυτάλμοις δυσαίων ;
 μακραίων γ', ὅς' ἐπείκασαι. 150
 ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ
 προσθήσεις τάσδ' ἀράς.
 περᾶς γὰρ περᾶς· ἀλλ' ἵνα τῷδ' ἐν ἄ- 155
 φθέγκτῳ μὴ προπέσης νάπει
 ποιάεντι, κάθυδρος οὖ
 κρατήρ μελιχίων ποτῶν
 ῥεύματι συντρέχει, 160

voc. φυτάλμιος. So also the Scholiast. On ἄρα, see Hart. I. 450 sq.

149-50. δυσαίων μακραίων. Putting a note of interrogation at the word φυτάλμιος, and supposing one member of the troop to be addressing another, I translate: *miserably old*. Cf. sup. p. 21. And so I think the Scholiast understood the passage, δυστυχῆς καὶ γέρων εἶ. For different modes of punctuating and explaining this difficult passage, see the various editors, and cf. infr. 1241.

150. ὅς' ἐπείκασαι, *to conjecture from his appearance*. Cf. Matth. §. 545.

151. ἔν γ' ἐμοί. *Quantum in me est*. DÆD. *Mihi, qui te monuerim*. DIND.

152. προσθήσεις τ. ἀ. You shall not to those evils which already oppress you, viz. old age and wretchedness, add the misery which must fall on your devoted head by being where you ought not to be.

Ib. τάσδ' ἀράς. *Quas tibi contrahes, ubi nemus intraveris*. DIND.

155. περᾶς γὰρ περᾶς. "Ultra, quam debebat, progresso Œdipo cavet Chorus, *ne lucum Furiarum intret*." ELL. But Œdipus was already in the grove: the expression seems therefore merely to imply that he was already *trespassing*; the Chorus subsequently expressing their

fears, lest he should trespass on a portion of the grove still more sacred than that where he already is, and into which a few more steps would carry him. Wunder, I am pleased to see, takes much the same view.

155-62. The Chorus here proceed to describe that portion of the grove where their peculiar libations, consisting of water and honey, were paid to the Eumenides; and that Œdipus may not violate this most sacred of spots, they beg him instantly to remove (μετάσταθ') from the place where he is, and come the opposite way. Dindorf observes, that the apodosis to the words ἀλλ' ἵνα—μὴ προπέσης is at v. 162.

156. "ἄφθεγκτον vocatur νάπος, ut summa religio sanctitasque cultus taciturnitate servata significetur." REISIG.

Ib. προπέσης, Herm. προσπέσης, libri. On μὴ, see Hart. II. 149.

157-8. κάθυδρος κρατήρ, ein Gefäss voll Wasser; *a goblet full of water*. PASS. cf. infra 469-79. The parenthetic verses should be pronounced rapidly in order to get more readily at the verb μετάσταθ'.

159. μελιχίων ποτῶν = γλυκέων ποτῶν, ὃ ἐστι μέλιτος. SCHOL. Cf. infr. 481.

τῶν, ξένε πάμμορ', εὖ φύλαξαι,
 μετάσταθ', ἀπόβαθι. πολ-
 λὰ κέλευθος ἐρατύνει·
 κλύεις, ὦ πολύμοχθ' ἀλᾶτα ;
 λόγον εἴ τιν' οἴσεις
 πρὸς ἐμὴν λέσχαν, ἀβάτων ἀποβάς,
 ἵνα πᾶσι νόμος,
 φώνει· πρόσθεν δ' ἀπερύκου.

165

ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθῃ ;

σύστημα. 170

ΑΝ. ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν,
 εἰκοντας ἂ δέῃ κακούνοντας.

ΟΙ. πρόσθιγέ νύν μου. ΑΝ. ψαύω καὶ δῆ.

ΟΙ. ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ
 σοὶ πιστεύσας μεταναστᾶς.

175

161. τῶν (= ὧν) φύλαξαι, *quæ maxime cave*. WUND. cf. Bernh. p. 181.

163. πολ. κελ. ἐρατύνει. The Chorus, speaking half aside, observe, that the distance between themselves and Œdipus prevents the latter from hearing them. They consequently elevate their voices in the next verse. ἐρητύνειν, *to prevent*. ELL.

166. οἴσεις. Elmsley compares Trach. 123. ὧν ἐπιμεμφομένα σ' ἀδεία μὲν ἀντία δ' οἴσω. οἴσεις La. Elmsl. ἴσχεις e conject. Reis.

167. πρὸς ἐμὴν λέσχαν, *my company or troop, i. e. me*. Antig. 159. σύγκλητον γερόντων λέσχην. See Passow on the word.

Ib. ἀποβάς. Supply ἐκείσε before ἵνα. Cf. infr. 812. 900.

169. ἀπερύκου (ἐρύκω, Pind. Nem. IV. 54), *abstain from speaking*. Aj. 186. ἀπερύκοι Ζεὺς κακὰν φάτιν.

170. ποῖ φροντίδος ἔλθῃ; infr. 310. ποῖ φρενῶν ἔλθω; Trach. 705. Antig. 42. Matth. §. 324, 8. Metre: 170 to 175. anapæsts.

171. ἀστοῖς—μελετᾶν. *paria cum civibus agere, vel, paria atque civis agere*. REIS. Wunder compares Eur. Med. 222. χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει.

172. κακούνοντας, *and obeying*. Bekk. Anecd. p. 79. ἀκούειν· ἀντὶ τοῦ πειθαρχεῖν. κακούνοντας, Musg. κοῦκ ἀκούοντας, libri boni.

173. ψαύω. infr. 1544. καὶ μὴ ψαύετε. where Wunder translates, *nolite me tangere ducendi causa*. DALE: Œd. Sustain me then. Ant. My hand e'en now sustains thee. On the particles καὶ δῆ see Wunder ad Electr. 310. Hart. I. 255.

174. ἀδικηθῶ, because while in the grove, no person dared molest him. For the construction of μὴ with ἀδικηθῶ Elmsley compares Hom. Il. I. 26. Soph. Trach. 803. Eur. Herc. F. 1399. see also Hartung, II. 149.

175. σοὶ πιστεύσας μεταναστᾶς, *having shifted my position from confidence in you*. For this construction of double participles, see Herm. On

ΧΟ. οὐ τοι μήποτέ σ' ἐκ τῶνδ' ἐδράνων, στρ. β.
ὦ γέρον, ἄκοντά τις ἄξει.

ΟΙ. ἔτ' οὖν ; ΧΟ. ἐπίβαινε πόρσω.

ΟΙ. ἔτι ; ΧΟ. προβίβαζε, κούρα,
πρόσω· σὺ γὰρ αἶεις. 180

ΑΝ. ἔπεο μὰν, ἔπε' ὧδ' ἀμαυρῶ
κώλῳ, πάτερ, ἃ σ' ἄγω.

ΧΟ. τόλμα ξείνος ἐπὶ ξένης,
ὦ τλάμων, ὅ τι καὶ πόλις 185
τέτροφεν ἄφιλον ἀποστυγείν,
καὶ τὸ φίλον σέβεσθαι.

ΟΙ. ἄγε νυν σύ με, παῖ, σύστημα.

σοὶ, as applied to the Chorus, see Kühn. §. 430, 2. β.

176. ἐκ τῶνδ' ἐδράνων. The Chorus points, I imagine, to some place, where Œdipus might sit without offence. Cf. infr. 192. 233. 263.

177. Metre : dim. anap. catal., after which glyconic and 8 glyconeian verses. On οὐ μὴ ἄξει, see Matth. 517, obs. 2. Hart. II. 157.

178. ἔτ' οὖν ; Œdipus, having advanced some way, asks, *must I proceed ? must I advance further ?*

179. προβίβαζε ; Reis. προσβίβαζε, Libri. *lead him further forward.*

180. αἶεις, i. e. you have your eyesight, and consequently know the exact spot, where he is to come.

181. ἔπε' ὧδε (*huc*). infr. 1542. ὦ παῖδες, ὧδ' ἔπεσθε. On μὰν, cf. Hart. I 375.

Ib. ἀμαύρῳ. Much controversy exists, whether this adjective is to be rendered *infirm* or *blind*. Brunck adopts the former sense, Reisig the

latter. Passow renders ἀμαυρὸς ποὺς, *the blind foot*, i. e. *the blind man's foot*, in the same way, as infr. 1639. ἀμαυραῖς χερσίν. The German prose translators : *unsichern, unsteady.*

184. τόλμα, *have the courage, or, resolution.* Neue compares Aj. 528. El. 1051. Phil. 481. Matthiæ ad Eurip. Hec. 330.

Ib. ξείνος ἐπὶ ξένης. Cf. Phil. 135. ἐν ξένῳ ξένον. Œd. T. 222. ἀστὸς εἰς ἀστούς. Aj. 267. κοινὸς ἐν κοινοῖσι. 467. μόνος μόνους. 620. ἄφιλα παρ' ἀφίλοις. 1283. μόνος μόνου. Antig. 1240. νεκρὸς περὶ νεκρῷ. 1266. νέος νέῳ ξὺν μόρῳ &c.

186. τέτροφεν. Schol. ἔχει. See Pass. in voc. et cf. Aj. 503. 644. 1124. and elsewhere. The German *halten*, and English *hold*, answer pretty well to the Greek word. Reisig refers to Casaubon ad Athen. p. 549. On the metre see Herm. de Metr. p. 546.

187. Metre : logæædic.

g "Glyconeos dixi, quorum hæc est forma :

υ υ — υ υ — υ

glyconicos vero, qui cognati sunt glyconeis, atque aut breviorē aut longiorē formam habent." Wunder, Monitum ad Conspect. metrorum Soph. The propriety of this distinction has, I believe, been admitted by Hermann.

ἴν' ἂν εὐσεβίας ἐπιβαίνοντες

τὸ μὲν εἵπομεν, τὸ δ' ἀκούσαιμεν,

190

καὶ μὴ χρεία πολεμῶμεν.

ΧΟ. αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρου

ἀντ. β.

βήματος ἔξω πόδα κλίνης.

ΟΙ. οὕτως;

ΧΟ. ἄλιν, ὥς ἀκούεις.

ΟΙ. ἦ στῶ;

ΧΟ. λέχριός γ' ἐπ' ἄκρου

195

189. *ἴνα, where.* See Const. Matthiæ's Quæst. Sophocl. on the whole of these four verses. For Matthiæ (August.) and Hartung's opinions, see former, §. 520. *Obs.* 2. latter, II. 290.

Ib. *εὐσεβίας.* (Ion for *εὐσεβείας.* see Schæf. Met. p. 42. Passow Prog. über Griech. Wörterb. p. 16.)

Ib. *εὐσεβίας ἐπιβαίνοντες* = *εὐσεβοῦντες.* EUST. p. 713, 31. *εὐσεβῶς πατοῦντες* SCHOL. It is usual to illustrate by Phil. 1463. *δόξης ποτὲ τῆσδ' ἐπιβάντες.* Earlier examples might be furnished from Homer and Hesiod. H. Hom. M. 166. *τέχνης ἐπιβήσομαι* (*arte utar*). Hom. Od. XXII. 424. *ἀναιδείης ἐπέβησαν.* XXIII. 52. *ὄφρα... εὐφροσύνης ἐπιβῆτον.* Hesiod. Op. 659. *λιγυρῆς ἐπέβησαν αἰοιδῆς.* 580. *ἥως... πολέας ἐπέβησε κελεύθου | ἀνθρώπους.* For various opinions on this phrase, see Herm. in loc. Porson, Wunder and Ellendt adopt the explanation of Eustath., the latter adding, "*ab ingrediendo loco religioso haud dubie orta locutio.*"

189–190. *τὸ μὲν ἂν εἵπομεν, τὸ δ' ἂν ἀκούσαιμεν,* a periphrasis for, *we may converse together.* cf. infr. 1288.

191. *καὶ...πολεμῶμεν, and let us not combat with necessity.* Antig. 1106. *ἀνάγκη δ' οὐχὶ δυσμαχητέον.*

192. *αὐτοῦ, stop where you are.* cf. sup. 77. The studied attempt throughout the whole of this dialogue to mimic the usages of colloquial discourse has been already noticed.

Ib. *ἀντιπέτρου* (= *πετρίνου*) *βήματος, saxeæ sedes.* ELL. It will be sufficient to observe at present, that adjectives compounded with the preposition *ἀντὶ* usually mean *equivalent to, resembling, much the same as.* Æsch. Eumen. 38. *ἀντίπαις, the same as a child.* 445. *ἀντίκεντρα, the same as spurs.* Ch. 128. *ἀντίδουλος, the same as a slave &c.*

194. *οὕτως; thus far? shall I stop here?*

195. The commentators are divided in opinion as to whether Œdipus is now to *sit* or to *stand.* Those who come to the latter conclusion, (including the names of Reis. Elms. Dæd. Gaisf. Matth. Wund. Dind.) read *ἦ στῶ;* those who adopt the former (Brunck, Schæf. Herm. Neue, Ellendt) read *ἔσθῳ* or *ἦ ἔσθῳ* (aor. of *ἕζομαι*). Whichever side we take, we are in good company; and if I incline to the *sitters*, it is on other grounds besides those which may be derived from the succeeding verse. The scene of a Greek Tragedy is generally laid before the front of a pa-

^h Carmichael (Greek Verbs, p. 88.) observes: "In some editions an improbable *ἔσθῳ* of the aor. subj. pas., *may I be seated,* is given at Soph. Col. 195."

λάου βραχὺς ὀκλάσας.

ΑΝ. πάτερ, ἐμὸν τόδ'· ἐν ἡσυχαίᾳ
βάσει βάσιν ἄρμουςαι,

ΟΙ. ἰὼ μοί μοι.

ΑΝ. γεραὸν ἐς χέρα σῶμα σὸν

200

lace or, it may be, before a tent, cave, &c. into which the parties can retire at pleasure. But here we have a man of royal rank, old, blind, his fast unbroken after much previous travel, with no such receptacle to receive him: is he to *stand* through a drama of nearly 1800 lines? His attendant Antigone we shall find forcibly abducted during the course of the drama; some relief is consequently found for *her*. Theseus, though his proper residence was on the Athenian citadel, has a *convenient* sacrifice to pay to Neptune, not to speak of other matters, which allow him to enter or quit the stage at his convenience. Ismenë appears and disappears, so as to leave no trouble about *her*: again we ask, was not the author dramatically bound to find a sitting place for the blind and way-worn ex-monarch: but where upon a spot so holy? The difficulty seems to have been provided for in those words, of which Hermann, Wunder, Neue and Dindorf take no notice, and which Ellendt, as we have seen, translates by the words *stony seat*. The word βῆμα implies by etymology *an elevated place*: (what it signified in the Attic legislative assemblies is well known:) and certainly no small dramatic effect would be gained, if we could suppose the blind monarch sometimes rising from an elevated place, as when he deals invectives on Creon, or pours forth curses on the devoted head of Polynices; or in still more ex-

cited moments, quitting this seat and pacing the stage in deep agitation. (Cf. *infr.* 1113.) That one or two other minor advantages will be gained by this mode of viewing the subject, will appear as we proceed. That the seat here found for Œdipus could not be that from which the ξένος purposes to remove him, is self-evident.

Ib. λέχριος, *obliquely*, so that his face may not be turned towards the sacred grove. But the man is already blind, and cannot see it, says Matter of Fact. True, says Superstition, but *my* feelings will be consulted by dealing with his orbs, as if capable of intense vision.

195-6. ἐπ' ἄκρου λάου, on the top of the stone or rock, or heap of stones, whether natural to the locality, or merely placed there for dramatic purposes. (λᾶος = λᾶας, Stein, *nur bey Gramm. Pass.*)

196. βραχὺς ὀκλάσας, *having slightly bent the knees*; shewing thereby that the stone-seat was of some height, not a low seat, as Wunder determines. (Phrynich. ap. Bekk. p. 56. ὀκλάσαι· τὸ τὰ γόνατα ἐγκάμψαι ἐγκαθίζοντα.)

197. ἐν ἡσυχαίᾳ = ἐν ἡσυχῇ *sup. v.* 82. = ἡσυχῶς, *quietly*. bedächtig, *circumspectly*. DONN.

198. ἄρμουςαι, Elms. ἀρμόσαι, Libri.

Ib. βάσει βάσιν ἄρμουςαι. *gressum gessui accommoda*. WUND. rather perhaps: *pedem pedi accommoda*. cf. Passow in voc. βάσις.

200-1. "having inclined your aged body on my friendly hand."

προκλίνας φιλίαν ἐμάν.

ΟΙ. ὦμοι δύσφρονος ἄτας.

ΧΟ. ὦ τλάμων, ὅτε νῦν χαλᾶς,
αὔδασον, τίς ἔφυς βροτῶν ;
τίς ὁ πολύπονός ἄγει ; τίν' ἂν
σοῦ πατρίδ' ἐκφυθοίμαν ;

205

ΟΙ. ὦ ξένοι,
ἀπόπτολις· ἀλλὰ μὴ,

ΧΟ. τί τόδ' ἀπεννέπεις, γέρον ;

ΟΙ. μὴ μὴ μὴ μ' ἀνέρη τίς εἰμι,
μηδ' ἐξετάσης πέρα ματεύων.

210

ΧΟ. τί τόδ' ; ΟΙ. αἰνὰ φύσις. ΧΟ. αὔδα.

202. ἄτας. In this ἄτη or *calamity* Reisig sees the foul crime of murder, which Œdipus had committed many years previously. Hermann and Wunder more justly refer it to the *blindness* of Œdipus. But why does even a sense of this come so suddenly upon him, and so strongly? The question is at once answered, if, as the preceding dialogue seems to intimate, the *ascent* to his new seat was one of some difficulty.

203. χαλᾶς, *give way, do not oppose our entreaties*. SCHOL. οὐκ ἀντιτείνεις τὸ ἐξελθεῖν. λέγει δὲ ἐκ τοῦ ἱεροῦ.

204. τίς ἔφυς βροτῶν ; Three questions were usually asked of a stranger in ancient times ; his parentage, his name, and his country (infr. ^h571). That the Chorus here meant to demand the first, seems implied from vv. 212. 215. The words before us therefore seem equivalent

(and Wunder has so taken them) to τίς βροτῶν εἶ τὴν φύσιν. But a better reference than to Aj. 1259. is found I think in Œdipus's own words, infr. 212. τίς ἔφυς ; F. La. pro v. l. τίς σ' ἔφυ La. A. Ald. τίς ἔφυ Lb. R. τίς σ' ἔφυσε Pb. V. Br.

205. Quis es, qui tot malis oppressus duceris? WUND.

206. ἐκφυθοίμαν. Cf. Matth. §. 515. Obs.

207. Metre: cretic. Cf. infr. 236. Phil. 1182.

208. ἀπόπτολις. SCHOL. ἔρημος καὶ ἀπολὶς εἰμι. metre: glyconic. DALE: Strangers, I have no country—Ask no more.

211. Metre: logacæd. with anac.

212. φύσις, *origin, birth*. infr. 1295. Electr. 325. ἐκ πατρὸς ταῦτοῦ φύσιν. SCHOL. γέννα. Dindorf (in Annotat.) adopts Wunder's emendation, τί τόδ' ; αἰνὰ, thus making this verse as well as the following, ionic a minore. Libri: τί τόδε ; δεινά.

^h Εἰπόν τίς, τίνος ἐσσί, τίνος πατρίδος, τί δὲ νικῆς.

Κάσμυλος, Εὐαγόρου, Πύθια πύξ, Ῥόδιος. Simon. Fmm. 70.

ΟΙ. τέκνον, ὦμοι, τί γεγώνω ;

ΧΟ. τίνος εἶ σπέρματος,

ξείνε, φώνει, πατρόθεν.

215

ΟΙ. ὦμοι ἐγὼ, τί πάθω, τέκνον ἐμόν ;

ΑΝ. λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.

ΟΙ. ἀλλ' ἐρῶ. οὐ γὰρ ἔχω κατακρυφάν.

ΧΟ. μακρὰ μέλλετον, ἀλλὰ τάχυνε.

ΟΙ. Λαΐου ἴστε τιν' ; ΧΟ. ὦ, ἰοὺ ἰού.

220

ΟΙ. τό τε Λαβδακιδᾶν γένος ; ΧΟ. ὦ Ζεῦ.

ΟΙ. ἄθλιον Οἰδιπόδαν ; ΧΟ. σὺ γὰρ ὅδ' εἶ ;

ΟΙ. δέος ἴσχετε μηδέν ὅσ' αὐδῶ.

ΧΟ. ἰὼ, ὦ ὦ. ΟΙ. δύσμορος. ΧΟ. ὦ ὦ.

ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει ;

225

ΧΟ. ἔξω πόρσω βαίνετε χώρας.

ΟΙ. ἂ δ' ὑπέσχεο ποῖ καταθήσεις ;

215. πατρόθεν. (a sensation in the theatre.) Metre: ionic a min. cat. as 214. brachycat.

216. τί πάθω; Matth. 516, 2. Trach. 973. Metre: two dactyls, syllable over, and fourth pæon, as also 218. 220. 222. Dindorf compares a poem of Boethius: Qui serere ingenuum | volet agrum, liberat arva prius | fruticibus &c. &c.

217. ἐπ' ἔσχατα βαίνεις. Ellendt doubts, whether to translate, *in extrema necessitate versaris*, or, *ad ultima confugere cogaris*. Hermann adopts the former.

218. κατακρυφή = κατάκρυψις, place of concealment or refuge. PASS.

219. μέλλετον — τάχυνε, Herm. Wund.Dind. μέλλετ' — ταχύνατε, Libri.

220. Λαΐου ἴστε τιν', i. e. ἔκγονόν τινα Λαΐου. WUND.

222. Οἰδιπόδαν. Cf. Æsch. S.

c. T. 749. Eur. Phœn. 817. (marks of extreme terror exhibited by the Chorus.)

223. δέος ἴσχειν, to fear, as infr. 584. λήστιν ἴσχειν, to forget. Cf. Matth. §. 421. Obs. 4.

224. ἰῶ and ἰῶ (Seidl. dochm. p. 277.) Metre: dim. anap.

225. κύρσει. SCHOL. προβήσεται. Neue compares Phil. 275. Eur. Hec. 679. Seidl. ad Iph. T. 741.

227. ἂ δ' ὑπέσχεο (and the promises which you made to me (sup. 176.) ποῖ (in what manner) καταθήσεις (will you pay)? viz. if you thus desire me to quit the country. In thus using the word κατατιθέναι, Œdipus adopts the colloquial language of ordinary life, which Sophocles was never averse to doing. (Cf. Arist. Eccles. 794. and Dissen ad Pind. Nem. VII. p. 461.)

Ib. The general reasoning of the

ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται

ὧν προπάθη τὸ τίνειν. ἀπάτα δ' ἀπά-

230

ταις ἐτέραις ἐτέρα παραβαλλομέ-

να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-

χειν. σὺ δὲ τῶνδ' ἐδράνων πάλιν ἔκτοπος

αὖθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,

μή τι πέρα χρέος ἐμᾶ πόλει προσάψης.

235

Choral mind is to this effect: that where people merely repay sufferings which have been previously and unjustly put upon themselves, there the Mœræ or Fates award no punishment to the parties so acting: that deceit necessarily engenders deceit, entailing pain and not pleasure on the party commencing such practices. The flow of the dactylic metre, expressing as it does earnestness, vehemence, indignation, rapidity, cannot escape the most unpractised ear, any more than the change to iambs in the closing verse (235).

229. οὐδενὶ . . . ἔρχεται. El. 169. τί γὰρ οὐκ ἐμοὶ ἔρχεται ἀγγελίας; Aj. 1138. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινι. For metre, cf. Phil. 1195 sq.

229-30. 'Idem est ac si dixisset: τὸ τίνειν (*the compensating*) ταῦτα, ἃ τις προπάθη (*which a person has suffered previously*), τούτων οὐδενὶ μοιριδία τίσις ἔρχεται, quum deberet hoc dicere; τοῦ τίνειν ταῦτα, ἃ τις προπάθη, οὐδενὶ μοιρ. τίσις ἔρχεται.' WUND.

Ib. ἀπάτα. The deceit of which the Chorus complain is, that Œdipus had not explained who he was before they had made their promise to him.

231. παραβαλλομένα, repaid.

232. πόνον, *what is painful*. χάριν, *what is agreeable*: so Œd. T. 917. φόβους, *what is frightful*. Dale translates perhaps upon the whole

as faithfully and as elegantly as the difference of language will permit; but how tame and languid his version in comparison with the rapid dactylic movement on which the choral thoughts travel, and which metrical movement is arrested in so striking a manner at the close!

Nay, Heaven's avenging justice smites not him

Who wreaks but wrong for wrong;
And fraud repaid with fraud

On the false wretch, who first deceived,

Brings sorrow, not success.

Ib. ἀντιδίδωσιν ἔχειν. ἔχειν redundant. Matth. 535, c. Obs. 1.

233-4. ἔκτοπος . . . ἄφορμος . . . ἔκθορε. If prepositions may serve to evince the determined spirit of the Chorus on this point, they have not been sparingly applied here. ἔκτοπος ἔκθορε, *aufer te hinc*. ELL. This is inadequate as translation. In tragic expressions "ex abundantia," as they are termed, some equivalent must always be given. Hence! begone! and that without delay!

235. πέρα, said in reference to the crime already committed by his trespassing on the sacred grove. The alteration of the metre at the word χρέος will escape no ear at all sensible to such matters.

Ib. χρέος προσάπτειν, *negotium facessere*. BR. Schuld, REIS. Unheil, DONN.

AN. ὦ ξένοι

αἰδόφρονες, ἀλλ', ἐπεὶ

γεραὸν πατέρα τόνδ' ἐμὸν

οὐκ ἀνέτλατ' ἔργων

ἀκόντων αἰῶντες αὐδάν,

240

ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν,

ὦ ξένοι, οἰκτεῖραθ', ἅ

πατρὸς ὑπὲρ τοῦμοῦ μόνου ἄντομαι,

ἄντομαι οὐκ ἀλαοῖς προσορωμένα

ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος

245

237. αἰδόφρονες (αἰδῶς, φρῆν), *qui clementiæ laude floretis*. WUND. How such a sense can be elicited out of this compound word, I do not see, and considering the hard words recently dealt by the Chorus to Œdipus, any reference to their *compassion*, though the word αἰδῶς does sometimes bear that sense (infr. 247. 1268), seems a little misplaced. How then is the word αἰδῶς here to be understood? I answer, as the Greeks understood it, when an acknowledged *murderer* stood before them: as a mixture of *horror* and *pity*, for which modern languages have no equivalent. (Cf. Müller's *Eumeniden* p. 134.) The learned Hermann, pressed by the difficulty, punctuates ὦ ξένοι, αἰδόφρονες, ἀλλ', and renders *reverentia tacti*. As we have no translatable term for the Greek αἰδόφρονες, we must get rid of it by an equivalent, and suppose Antigonē to say, "I appreciate your mixed feelings in regard to my father, but at least (ἀλλὰ) have compassion on *me*: I have been guilty of no such crime," &c. &c. Metre: glyconic.

239. ἔργων (περὶ sub.) Antig. 11. ἐμοὶ μὲν οὐδεὶς, Ἀντιγόνη, φίλων | οὐθ'

ἡδὺς οὐτ' ἀλγεινὸς ἱκετ'. Metre of this and preceding verse doubtful.

240. Metre: glyconeian hyperc.

242. Antigonē, who in the preceding verse had commenced a series of dactylic verses similar to those of the Choral Troop, here beautifully changes the metre, as she does also at v. 249. (choriamb. cretic), thus giving a less impetuous, and more feminine, expression of her feelings. For a metrical change of a somewhat similar nature, see the Choral hymn of the Erinyes in Æsch. *Eum.* 351 sq. The powers of the German language enable Donner to imitate the original.

243. τοῦμοῦ μόνου, Herm. τοῦ μόνου, Libri vett. τοῦμοῦ, Triclin.

244. ἄντομαι (*I intreat*), sc. τὸν ἄθλιον αἰδοῦς κύρσαι.

244-5. οὐκ ἀλαοῖς ὄμμασι, "with eyes not blind like those of my father, but open and directly turned towards you; and not with an indecorum unbecoming my sex and age, but as if I had been one of your own blood (ὥς τις ἀφ' αἵματος ὑμετέρου), as a *daughter* might towards a *parent*." This beautiful reasoning needs no comment.

ὑμετέρου προφανείσα, τὸν ἄθλιον
αἰδοῦς κῦρσαι. ἐν ὑμῖν ὡς θεῶ
κείμεθα τλάμονες. ἀλλ' ἴτε, νεύσατε
τὰν ἀδόκητον χάριν.

πρὸς σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι,
ἢ τέκνον, ἢ λέχος, ἢ χρέος, ἢ θεός.
οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτὸν,
ὅστις ἂν, εἰ θεὸς ἄγοι, ἔκφυγεῖν δύναιτο.

250

ΧΟ. ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν
τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν ἂν
φωνεῖν πέρα τῶν πρὸς σέ νῦν εἰρημένων.

255

ΟΙ. τί δῆτα δόξης, ἢ τί κληδόνος καλῆς

247-8. ἐν ὑμῖν κείμεθα. CEd. R. 314.
ἐν σοὶ γὰρ ἐσμεν. infr. 392. ἐν σοὶ τὰ
κείνων φασὶ γίνεσθαι κράτη. Pind.
Nem. VII. 132. ἐν τίν (in tuo præ-
sidio) κ' ἐθέλοι (poterit). DISS.

249. ἀδόκητον, unexpected. Hes.
fr. 31. (The Chorus apparently not
relenting, Antigone falls again into
her dactyls, and with the most
impassioned earnestness.)

250. On the construction, see
Matth. §. 465. 3.

251. λέχος, bride, wife. Trach.
1227. Antig. 573. τὸ σὸν λέχος, that
bride about whom you harass me.
λέχος, Reisk. λόγος, Libri.

Ib. ἢ χρέος ἢ θεός. I know no
better way of getting out of this
difficulty, than by translating, what-
ever is dear to you, whether earthly,
or heavenly. Brunck, Reisig, and
Wunder interpret χρέος by possessio,
fortuna, (in which sense cf. Phil.
469.) Hermann by necessitudo, res
necessaria, qua quis ægre careat, to
which also Ellendt apparently in-
clines. Dind. χρέος, i. q. χρῆμα. Does

Sophocles use the word in its Pin-
dadic sense of exploit, achievement
(Pyth. VIII. 46.)? Dale translates,
duty.

Ib. θεός, di penates aut familiares.
REIS. WUND.

252. ἀθρῶν, surveying diligently.
In the same way the participle ζητῶν
is often used. Aj. 1054. Arist. Plut.
104. Ran. 97. Av. 111.

253. θεός ἄγοι. Reisig refers for
expression and sentiment to infr.
998. Antig. 624. El. 696. Aj. 456.
See also Valck. ad Eur. Hippol.
1435.

Ib. ἔκφυγεῖν, Herm. ἐκφυγεῖν, Libri.
Dindorf suggests φυγεῖν, and com-
pares Electr. 696. ὅταν δέ τις θεῶν |
βλάβπτῃ, δύναται ἂν οὐδ' ἂν ἰσχύων φυ-
γεῖν.

256. τὰ δ' ἐκ θεῶν. Cf. infr. 1540.
Neue ad Aj. 138. compares El. 619.
ἢ γὰρ ἐκ σοῦ δυσμένεια. Ant. 95. τὴν
ἐξ ἐμοῦ δυσβουλίαν. The word θεῶν
strongly emphatic. Cf. infr. 287.

257. φωνεῖν πέρα, mehr sagen als,
&c. say more than, &c. DONN.

μάτην ρεούσης ὠφέλημα γίγνεται,
 εἰ τὰς γ' Ἀθήνας φασὶ θεοσεβεστάτας 260
 εἶναι, μόνας δὲ τὸν κακούμενον ξένον
 σώζειν οἷας τε, καὶ μόνας ἀρκεῖν ἔχειν,
 κᾶμοιγε ποῦ ταῦτ' ἐστὶν, οἵτινες βάθρων
 ἐκ τῶνδ' ἐξάραντες εἴτ' ἐλαύνετε,
 ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε 265
 σῶμ' οὐδὲ τάργα τᾶμ'· ἐπεὶ τὰ γ' ἔργα μου
 πεπονθότ' ἐστὶ μάλλον ἢ δεδρακότα,
 εἰ σοι τὰ μητρὸς καὶ πατρὸς χρεῖη λέγειν,
 ὦν οὔνεκ' ἐκφοβεῖ με· τοῦτ' ἐγὼ καλῶς
 ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν, 270
 ὅστις παθὼν μὲν ἀντέδρων, ὥστ' εἰ φρονῶν
 ἔπρασσον, οὐδ' ἂν ὦδ' ἐγιγνόμην κακός;
 νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἢ ἰκόμην,

259. μάτην ρεούσης. *der wesenlos zerrint, flowing without effect.* DONN. *falso divulgata*, Dæd. Neue refers to Aj. 1267. El. 1000. Trach. 698. for the participle here used, and to El. 331. for the whole addition.

260. θεοσεβεστάτας. Reisig compares *infr.* 1125. Æsch. Eum. 867. Pericles ap. Thucyd. II. 41. Demosth. or. Lept. §. 90. Wolf. Isocrat. de perm. p. 314.

261. κακούμενον. Trach. 1069. εἶδος ἐν δίκῃ κακούμενον. By ξένον Ellendt understands *suppliant*.

262. μόνας, *præ cæteris civitatibus.* ERF. ἀρκεῖν ἔχειν, *opes habere, quibus defendant.* ELL.

263. οἵτινες. supply *παρ' ὑμῶν* in preceding sentence. Matth. §. 481. 1.

266. οὐδὲ τάργα τᾶμ' sc. δείσαντες.

267. πεπονθότ', *things of a sufferer*, δεδρακότ', *things of a doer.* Reisig refers to his Commentatt.

Critt. ad v. 507. and 514. The commentators compare Shakespear's Lear,

I am a man
More sinned against than sinning.

268. τὰ μητρὸς καὶ πατρὸς = *μητὴρ καὶ πατήρ.* Quod intelligeres, si de matre et patre tibi exponere mihi liceret. WUND. Reisig compares *infr.* 1196.

269. ὦν. Hermann refers to τὰ μητρὸς καὶ πατρὸς, Wunder to ἔργα.

270. ἔξοιδα. Cf. Wund. ad Phil. 414.

Ib. κακὸς φύσιν, *malus natura.* BOTH.

271. παθὼν, *having received an injury.* φρονῶν, *knowingly.* both words emphatic.

273. νῦν δέ, *jam vero.* Œd. T. 263. Aj. 1060.

Ib. ἰκόμην ἢ ἰκόμην. (Cf. Œd. T. 1376. Matth. §. 486. 2. Herm. ad

ὕφ' ὧν δ' ἔπασχον, εἰδότην ἀπωλλύμην.
 ἀνθ' ὧν ἱκνούμαι πρὸς θεῶν ὑμᾶς, ξένοι,
 ὥσπερ με κἀνεστήσαθ', ὧδε σώσατε.
 καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς
 μοῖραν ποιείσθε μηδαμῶς· ἡγείσθε δὲ

275

Vig. p. 709. &c.) DALE: But I went, | Oh how unconscious of the path I trod!

274. ἔπασχον, εἰδότην, both emphatic; but it would be endless to apply similar remarks to a poet who so continually puts his terms in contrast as Sophocles does. The last term applies to the exposition of Œdipus by his parents.

Ib. ἀπωλλύμην. In what sense this word is used has been explained in a former play. (Œd. T. 1454, &c.)

275. ἀνθ' ὧν, wherefore. Œd. T. 264.

276. ὥσπερ με κἀνεστήσαθ', *iis conditionibus quibus me e luco reduxistis*. MUSGR. Cf. infr. 284. ἀνιστάναι, used of persons, who commanding a suppliant to rise from a sacred place, take him as it were under their protection. infr. 1286. Thucyd. I. 128. οἱ Λακεδαιμόνιοι ἀναστήσαντες ἐκ τοῦ ἱεροῦ... τῶν Εἰλώτων ἰκέτας, ἀπαγαγόντες διέφθειραν. BOTH: *erexistis*, i. e. *solati estis, spem mihi fecistis*.

277 sq. Œdipus proceeds in language intelligible enough to his audience, who were familiar with hylastic and cathartic rites, and the gods presiding over them, but not so easy to us.

Ib. By the word θεοὺς we are, I think, to understand the gods gene-

rally (cf. sup. 260); by τοὺς θεοὺς, the gods most in Œdipus's present thoughts; viz. *Zeus* and *Apollo*, under whose joint direction he had come to Athens, and the *Eumenides*, who were more particularly to be his saviours and benefactresses.

278. μοῖραν, B. T. V. Farn. Schæf. Herm. Wund. μοῖραις, Vett. Edd. La. Lb. R. μοῖρα, Dind. in Annot. μοῖρας, "duo nullius auctoritatis apographa." DIND. τῶν θεῶν ὥραν, Br. That we are on a difficult passage, is evinced by the various cases as well as differences in number which editors assign to this word. The first is the one here retained, but to be understood in a sense and in a construction different from those adopted by my learned predecessors. Let us first attend to the importance of the word μοῖρα (μείρομαι, ἔμμορα, μέρος, μόρος) itself. In Greek theology every divine being—gods above, and gods below, from the Zeus of heaven, to the Pluto of Hades—had a certain portion of divinity and office assigned him by the Mœræ or Destinies, which portion he was bound to maintain, and on which no other divinity was allowed to intrude (Klausen's *Æsch. Theol.* passim). The very Destinies, who dealt these assignments, fulfilled their own μοῖραⁱ by so doing; and

ⁱ So of the Erinyes (between whom and the Mœræ there was a close connexion) it is said,

Αὐται δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον. *Æsch. Eum.* 454.

Which Müller well translates:

Auch die hinwegzuweisen, düldest nicht ihr Amt.

βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
 βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς· φυγὴν δέ του 280
 μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.
 ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας

then fell, as far at least as Zeus was concerned, into a subordinate state, just as cardinals and German electors, having for a certain period the fate of popes and emperors in their hands, are during that brief moment their superiors, as it were, though afterwards their subordinates^h. Human beings, not more the living than, I think, the dead (cf. Antig. 1071. Trach. 1238. El. 1419.), had in the same manner their respective *μοῖραι*. The *μοῖρα* here more particularly alluded to seems to have been that superintendence over hilastic and cathartic rites, in which suppliants and persons stained with blood were concerned, which belonged more particularly to Zeus, Apollo, and in some sense to the Eumenides. The reasoning of Œdipus therefore, who had so much reason to be conversant with these matters, appears to be this: "And do not, while you profess to honour the gods generally, make the *μοῖρα* of certain more particular gods of no effect;" or more literally, "make certain gods as to their *μοῖρα* of no value." Let us now attend to construction.

Ib. *μοῖραν*. The accusative seems to be here used in the same independent form, as Sophocles delights to throw not only nouns, but infinitive moods into. Cf. infr. 1213. and see Dindorf ad Antig. 212. If the above reasoning and construction are not admitted,

the next best form is perhaps to read *μοῖρα* with Dindorf, who illustrates by Herod. II. 172. (ἐν οὐδεμιᾷ μεγάλῃ μοίρῃ) and Soph. Phil. 498. (ἐν σμικρῷ μέρει), to which might be added Plat. XI. Leg. 923, b. ἐν μοῖραις ἐλάττοσι κατατιθείς.

Ib. *μηδαμῶς ποιείσθε*. So in the Eumenides of Æschylus it is objected by the Furies to Orestes, or rather to Apollo, and through him to Zeus, that by allowing Orestes to revenge his father's death, he "makes his mother's rights of effect no where," *μητρὸς μηδαμοῦ τιμὰς νέμει*. 594). *μηδαμοῦ νέμειν* and *μηδαμῶς ποιείσθαι* seem to me as closely allied as *μοῖραν* and *τιμὰς* are. Müller translates accordingly: *Um Mutterrechte gänzlich unbesorgt zu sein*.

279. τὸν εὐσεβῆ βροτῶν. Soph. Fr. Al. 94. 6. τοὺς μὲν εὐσεβεῖς βροτῶν. Cf. infr. 287.

281. βροτῶν redundant. Cf. Lobbeck ad Aj. 1358. Dindorf considering βροτῶν to have crept into the text from v. 279. suggests as the true reading of this and the verse following, *φυγὴν δέ του μήπω γενέσθαι φωτὸς ἀνοσίου. τὰδ' οὖν | ξυνεῖς σὺ μὴ κάλυπτε, &c.*

282. ξὺν οἷς (θεοῖς), *in concert with whom*, SCHOL. HERM. HELL. *quapropter*, REIS. BOTH. *inter quos impius*, HEATH.

Ib. *κάλυπτε*, *obscura et dehonestata*. ELL. Cf. Diss. et Boeckh. ad Pind. Ol. VII. 92. Neue ad Electr. 826.

^k And in the papist case, subordinates even to *adoration*. Hence the medals of Martin V. represent two cardinals as crowning the pope, and two kneeling before him, with this inscription, "Quem creant adorant." This I think not inaptly represents the relative situations of the Zeus of antiquity and the Mærae.

ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν.
 ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυον,
 ῥύου με κακφύλασσε· μηδέ μου κάρα
 τὸ δυσπρόσωπον εἰσορῶν ἀτιμάσης.
 ἦκω γὰρ ἱρὸς εὐσεβῆς τε καὶ φέρων
 ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος
 παρῇ τις, ὑμῶν ὅστις ἐστὶν ἡγεμὼν,
 τότεῖσακούων πάντ' ἐπιστήσει· τὰ δὲ
 μεταξὺ τούτου μηδαμῶς γίγνου κακός.

285

290

ΧΟ. ταρβεῖν μὲν, ὦ γεραιέ, τὰνθυμήματα
 πολλή' στ' ἀνάγκη τὰπὸ σοῦ· λόγοισι γὰρ

Passow in voc. Hermann's application of Pind. Pyth. IV. 146. see refuted in Dissen.

Ib. εὐδαίμονας. The reference is to the high reputation of Athens. Sup. 258 sq.

284. ἐχέγγυος (ἔχων, ἐγγύην), here, a person to whom an assurance has been given that no harm shall happen to him. Aliter Electr. 942. τί γὰρ κελεύεις, ὦν ἐγὼ φερέγγυος; Cf. sup. 176.

285. Supply ὦδε in answer to ὥσπερ in preceding verse. Wunder compares Œd. T. 276. ὥσπερ μ' ἀραῖον ἔλαβες, ὦθ', ἀναξ, ἐρῶ.

287. ἦκω. For the connection of this word with ἱκέτης, cf. sup. 44.

Ib. ἱρὸς εὐσεβῆς τε. Wunder applies the first epithet to Œdipus as being a *suppliant*: the second, because he had come to this sacred place in obedience to the commands of Apollo. Œdipus appears to me to refer to other matters. The Chorus, as soon as they ascertain who he really is, evidently turn from him in horror, as a parricide, and plead the gods as a reason for having no further intercourse with

him. To this horror and fear of the gods, Œdipus I think replies, by alleging that he stands clear and unpolluted in their sight, having paid all those expiatory and cathartic rites which the guilt of murder required, before a man could be reconciled with the gods, or allowed free intercourse with his fellow-men. (What those rites were, has been partly explained in a former publication, and may be seen more at large in Müller's Eumeniden.) The words before us, therefore, seem equivalent to those by which Orestes, under similar circumstances, is termed in the Eumenides of Æschylus, σεμνὸς προσίκτωρ (v. 419), and ἱκέτης καθαρὸς ἀβλαβῆς (v. 452).

288-9. ὁ κύριός τις, *is aliquis, penes quem potestas est.* HERM.

290-1. τὰ μεταξὺ τούτου, *till this is done.*

292. ταρβεῖν, *to respect.* transitive also at Trach. 723. ἐνθυμήματα, *arguments, reasonings.* die Worte, DONN. Ermahnungen, Germ. Pr.

293. τὰπὸ σοῦ. Cf. Wund ad Antig. 193.

οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῆσδε γῆς
ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι.

295

ΟΙ. καὶ ποῦ 'σθ' ὁ κραίνων τῆσδε τῆς χώρας, ξένοι;

ΧΟ. πατρῶον ἄστὺ γῆς ἔχει· σκοπὸς δέ νιν,
ὃς καμὲ δεῦρ' ἔπεμπεν, οἴχεται στελῶν.

ΟΙ. ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν
ἦ φροντίδ' ἔξειν, αὐτὸν ὥστ' ἐλθεῖν πέλας;

300

ΧΟ. καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθηται τὸ σόν.

ΟΙ. τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοῦπος ἀγγελῶν;

ΧΟ. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
φιλεῖ πλανᾶσθαι, τῶν ἐκείνος αἰῶν,
θάρσει, παρέσται. πολὺ γάρ, ὧ γέρον, τὸ σόν
ὄνομα διήκει πάντας, ὥστε, κεῖ βραδὺς

305

294. ὠνόμασται, uttered. λόγοισι βραχέσι, mean language. *Argumenta enim non sunt dicta leviter.* REIS.

295. ἀρκεῖ μοι, *I am satisfied.* τοὺς ἄνακτας = τὸν ἄνακτα. διειδέναι (δίοιδα) to have accurate information of.

296. ὁ κραίνων (rex) τῆσδε χώρας. Infr. 862. ὁ κραίνων τῆσδε γῆς. 926. τοῦ κραίνοντος χθονός.

297. πατρῶον, jam *Ægea et majoribus regnatum.* ELL. Antig. 937. ὦ γῆς Θήβης ἄστὺ πατρῶον. Dale renders:

Æd. Where, strangers, doth your monarch hold his court?

Cho. In his ancestral city.

298. στελῶν, *efficere ut veniat.* Cf. Ell. in voc.

299. τοῦ τυφλοῦ, sc. ἔνεκα.

300. αὐτὸν ὥστ', Pors. Elms. ἀπό-
νως τ', Libri.

302. τοῦτο τοῦπος, sc. his name, the σκοπὸς not having been apprised of this; hence, as Reisig acutely remarks, Œdipus calls himself in a preceding verse merely τὸν τυφλόν.

303. μακρὰ (Antig. 232. χοῦτως ὁδὸς βραχεῖα γίγνεται μακρὰ) κέλευθος. The Chorus argue, that though much space intervened between Athens and Colonus, yet travellers are numerous, reports fly rapidly, and that by some of these means the name of Œdipus will have reached the royal ears long before the messenger arrives. The attempts of Musgrave and others to change μακρὰ into μικρὰ have been exposed by Reisig (Enar. p. 28). For further observations on the distance between Athens and Colonus, as determined by actual as well as imaginary causes, see the same acute writer.

304. φιλεῖ, are wont. El. 320. 913. Trach. 548. &c. &c.

306-7. κεῖ βραδὺς εὐδαι: so all the MSS. But with the slight change of βαθὺν for βραδὺς, (cf. Lucian D, Mar. 2. ὡς βαθὺν ἐκοιμήθης,) why may not the words be understood in their most literal sense, *sleeps profoundly*, and for the following reason? As theatrical exhibitions began early in the

εὔδει, κλύων σου δεῦρ' ἀφίξεται ταχύς.

ΟΙ. ἀλλ' εὐτυχῆς ἵκοιτο τῇ θ' αὐτοῦ πόλει
ἐμοί τε. τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;

ΑΝ. ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ;

310

ΟΙ. τί δ' ἔστι, τέκνον Ἀντιγόνη; ΑΝ. γυναῖχ' ὁρῶ
στείχουσαν ἡμῶν ἄσσον, Αἰτναίας ἐπὶ
πώλου βεβῶσαν· κρατὶ δ' ἡλιοστερῆς

morning at Athens, the dramatists frequently adapted the *time* of their plays to that period. That Œdipus had come to Colonos without breaking his fast, is obvious from his own language (sup. 100.); why then might not the Chorus suppose the royal slumbers yet unbroken? Those to whom this literal meaning of the passage may not have occurred, or who may think it unsatisfactory, must either with Schæfer, Hermann, and Ellendt, adopt a metaphoric interpretation of the word ("a person at ease, a man whose mind is free from all cares"—a situation in which the active Theseus did not, I presume, often find himself), or get rid of it by an emendation, as Eldik (σπεύδει), Seidler (ἔρδει), Brunck (ἔρπει, &c.). Dale's translation, whether correct or not, will be more agreeable than pursuing the subject further:

Widely, old man,
Thy fame is blazoned; though his
steps were slow,
Thy name would urge him to redoubling speed.

307. κλύων (περὶ, SCHOL.) σοῦ.

308. εὐτυχῆς, *Glück bereitend*, preparing good fortune. DONN. Neue compares Aj. 966. ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκὺς;

309. τίς γὰρ . . φίλος: *probus quisque sibi favet*. REIS. Enarr. p. 67. where see examples. Œdipus is to be understood as speaking of

himself as well as Theseus.

310. ποῖ φρενῶν ἔλθω; *quid cogitem?* ELL. *what mental conclusion must I come to?* Cf. Matth. §. 324.

312. Αἰτναίας. The reader of Pindar need not be reminded of the beauty or swiftness of Sicilian horses. The "Eclipse" of modern days did not excite more admiration or talk than the Pherenicus of the Sicilian monarch Hiero.

313. βεβῶσαν, *mounted*. Cf. infr. 1070. Sophocles, of course, knew the manners of his times better than we do, and Theban women might differ in their habits from Athenian women. But a young Greek lady traversing the country on horseback, and with merely a single attendant, instead of being safely immured in the gynæceum—is contrary to all our notions of ancient conventional regulations. If dramatic necessity, however, required such a departure from general rules, and the audience saw no reason to object to it, it is not for us to find fault.

Ib. κρατὶ, dative of place. Matth. §. 406, b. cf. infr. 411. 700. 715. 1260. El. 174. 1332, &c. &c. Neue refers to Œd. T. 25.

Ib. ἡλιοστερῆς (στερέω), *depriving of the sun*, i. e. *keeping off the sun's heat* (viz. by the breadth of the brim).

κυνῇ πρόσωπα Θεσσαλὶς νιν ἀμπέχει.

τί φῶ ;

315

ἄρ' ἔστιν ; ἄρ' οὐκ ἔστιν ; ἡ γνώμη πλανᾷ ;

καὶ φημὶ κάποφημι, κούκ ἔχω τί φῶ.

τάλαινα.

οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων

σαίνει με προστείχουσα· σημαίνει δ' ὅτι

320

μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κάρα.

ΟΙ. πῶς εἶπας, ὦ παῖ ; ΑΝ. παῖδα σὴν, ἐμὴν δ' ὁρᾶν

ὄμαιμον· αὐδῇ δ' αὐτίκ' ἔξεστιν μαθεῖν.

ΙΣΜΗΝΗ.

ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ

ἡδιστα προσφωνήμαθ', ὡς ὑμᾶς μόλις

325

εὐροῦσα λύπη δεύτερον μόλις βλέπω.

ΟΙ. ὦ τέκνον, ἦκεις ; ΙΣ. ὦ πάτερ δύσμοιρ' ὁρᾶν.

ΟΙ. τέκνον, πέφηνας ; ΙΣ. οὐκ ἄνευ μόχθου γέ μοι.

314. *κυνῇ Θεσσαλὶς*, a hat used by travellers to protect them from heat and rain. Soph. Inach. fr. 262. (Dind.) *Γυνὴ τίς ἦδε ; κυκλὰς Ἀρκάδος κυνῆς*. See also Aristoph. in Av. 1203. For information on these hats, consult Thudichum's *Sophocles*, pp. 292-3.

Ib. *πρόσωπα . . νιν*, Cf. Matth. §. 421. Obs. 5.

316. Elmsley compares Eurip. Iph. T. 577. *ἄρ' εἰσὶν ; ἄρ' οὐκ εἰσί ; τίς φράσειεν ἄν ;*

Ib. *ἡ γνώμη πλανᾷ ; an sententia fallit ?* REIS. Hermann from La prefers *γνώμη πλανῶ*.

318. *τάλαινα*, *perii*. BR. WUND. uttered in the fear that Ismenē comes with bad tidings. *die gute*, REIS. *ich arme*, DONN.

319. *φαιδρὰ*, neut. plur. for adv. Matth. §. 446, 7.

319-20. *ἀπ' ὀμμάτων*, as Hermann observes (coll. Æsch. Ag. 247.), is to be united with *σαίνει*. *blando*

oculorum nutu se cognoscendam præbet. ELL. *ἀπ' ὀμμάτων* = ὄμμασι. Mehlhorn's *Anacreon*, p. 107.

321. *ἐστὶ δῆλον*, supply ὄν. NEUE. Reisig compares Trach. 11. Wunder translates *δῆλον Ἰσμήνης κάρα*, *Ismenens leibhaftiges Haupt*. In familiar English : *Ismene's very self*, &c.

322. *παῖδα σὴν*, supply, *I say*.

324-5. Though these two verses present no single word of difficulty, yet collectively they present much. To me they appear as another of those forms in which Sophocles delights to use abstract for concrete nouns (infr. 331. 658. 863. 960.), and may be rendered, O father! sister! the two persons whom I would most gladly address, or, with whom I would most gladly hold converse : with difficulty, &c. Neue compares Aj. 54. *λείας φρουρήματα*.

326. *λύπη*, *on account of my painful feelings*. For construction, cf. infr. 332-3. *προμηθία* and *πόθοισι*.

- ΟΙ. πρόσψαυσον, ὦ παῖ. ΙΣ. θιγγάνω δυοῖν ὁμοῦ.
 ΟΙ. ὦ σπέρμ' ὅμαιμον. ΙΣ. ὦ δυσάθλιαι τροφαί. 330
 ΟΙ. ἦ τῆσδε κάμου; ΙΣ. δυσμόρου τ' ἐμοῦ τρίτης.
 ΟΙ. τέκνον, τί δ' ἦλθες; ΙΣ. σῆ, πάτερ, προμηθία.
 ΟΙ. πότερα πόθοισι; ΙΣ. καὶ λόγοις γ' αὐτάγγελος,
 ξὺν ᾧπερ εἶχον οἰκετῶν πιστῶ μόνῳ.
 ΟΙ. οἱ δ' αὐθόμαιμοι ποῖ νεανίαί πονεῖν; 335

329. πρόσψαυσον, *embrace me*.

Ib. θιγγάνω δυοῖν ὁμοῦ, *my arms are round you both at once*.

330. ὦ σπέρμ'—ὅμαιμον. a pause, before the wretched man can bring out the last word so pregnant with meaning. Cf. *infr.* 535.

Ib. ὦ δυσάθλιαι τροφαί, *infelix vendi ratio*. MUSG. WUND. And could so significant an exclamation as that recently uttered by Œdipus elicit so cold a response from Ismenë? but let us examine the words in detail.

Ib. δυσάθλιαι. Dindorf observes that this word is not to be found elsewhere. It was then most probably a coinage of Sophocles, and the terms of the composition allow us to translate not merely *wretched*, but *more than wretched*, or *thrice wretched*. Cf. Antig. 1276. πόνοι δύσπονοι.

Ib. τροφαί=τραφέντες. (cf. *sup.* 324.) *beings! creatures!*

331. τῆσδε κάμου (τροφαί). *She and I!*

Ib. δυσμ.—τρίτης, *and myself the ill-starred third*. The interchange of thoughts, too terrible for plain utterance between *father* and *daughter*, seems to be thus given with the most scrupulous delicacy.

332. τί δ' ἦλθες; Reisig refers to his Comment. Crit. p. 585.

Ib. σῆ προμηθία, *from anxiety on thy account*. Matth. §. 466, 2.

333. πότερα. On πότερα and πότερον in mere interrogations, see

Neue ad Aj. 460. and Wunder ad Antig. 284. πόθοισι, *a desire to see me, or, regret for me*.

Ib. Sensus est: καὶ λόγοις γε, αὐτάγγελος αὐτῶν. HERM. *yes, and as far as words are concerned, myself their own narrator*.

335. Sensus videtur esse, *quo abierunt fratres tui, quibus, cum juvenes sint, laborare convenit?* GAISF. It is no safe matter to quarrel with any interpretation of so sound and excellent a scholar as the learned dean of Christ Church, yet the answer of Ismenë in the verse following seems to imply, that we should read *sunt*, not *abierunt*. In such case we must read ποῦ, not ποῖ; and for such reading there *wants* not authority of MSS. or collateral illustration. Lb. ποῦ νεανίαί κυρεῖν. V. ποῦ νεανίαί πονεῖν. Eur. Orest. 1472. ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες; (In looking into Ellendt since this note was written, I find the learned lexicographer justifying part of the foregoing remarks. "Conjuncto ποῖ πονεῖν, nec ἔβησαν sed εἰσιν intelligo mente addi: *quousque aliis rebus indulserunt, illius ut rationem habere non possint?*")

Ib. νεανίαί πονεῖν. I understand: *having all those powers of youth and activity which labour requires*: the infinitive πονεῖν coming under that construction, which will be explained *infr.* 1213. With regard to the *labour* spoken of, it must be remembered that it did not consist merely

ΙΣ. εἶσ' οὐπὲρ εἰσι. δεινὰ τὰ κείνοις τανῦν.

ΟΙ. ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις

φύσιν κατεικασθέντε καὶ βίου τροφάς.

ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας

θακούσιν ἰστουργοῦντες, αἱ δὲ σύννομοι

340

τάξω βίου τροφείᾳ πορσύνουσ' αἰεί.

σφῶν δ', ὦ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,

κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,

σφῶ δ' ἀντ' ἐκείνων τὰ μὰ δυστήνου κακὰ

ὑπερπονείτον. ἡ μὲν ἐξ ὅτου νέας

345

τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,

αἰὲ μεθ' ἡμῶν δύσμορος πλανωμένη

γερονταγωγεί, πολλὰ μὲν κατ' ἀγρίαν

ὕλην ἄσιτος νηλίπους τ' ἀλωμένη,

πολλοῖσι δ' ὄμβροισ ἡλίου τε καύμασιν

350

in bringing an oracular declaration from Thebes to Colonos, but in the painful task of tracing Œdipus through a varied and obscure route (cf. infr. 362.), before he arrived at what was to be his χώρα τερμῖα.

336. εἶσ' οὐπὲρ εἰσι, a formula for passing over in silence what the speaker does not wish to tell.

Ib. δεινὰ τὰ κείνοις τὰ νῦν. As Œdipus takes no notice of a declaration, which in his long irritated state against his sons (infr. 441. &c.) his irascible feelings we should think would have caught at, this is not improbably said aside to Antigone. In that case it would be better to adopt Schæfer's proposition, "Malim τὰν κείνοις. SCHOL.: νῦν δὲ τὰ ἐν ἐκείνοις ἐστὶ δεινά."

337. ἐν Αἰγύπτῳ. Cf. Herodot. II. 35. See also a long and interesting note by the Scholiast, where this reversing of the duties of the two sexes is ascribed to the tyranny of Sesostris, who wished thereby to render

the manners of the Egyptians utterly effeminate.

340. σύννομοι, wives. Aristoph. Av. 209. ἄγε σύννομέ μοι. Soph. El. 600. συννόμου, husband. Ellendt refers to Wyttenb. ad Plut. de Amicit. Mult. p. 93. E. and Matth. ad Eur. Hippol. 976.

341. βίου τροφείᾳ, support of life.

342. σφῶν. Seidler observes, that Œdipus here includes his children of either sex, *ex vobis utrisque*. For genitive case, see Buttmann's Lexil. I. 17, 4.

343. οἰκουρεῖν (οἰκουρὸς, οἶκος, οὐρος), to keep the house. Cf. Aristoph. Vesp. 970.

344. τὰ μὰ δυστήνου. Matth. §. 466, 1.

346. κατίσχυσεν δέμας. Neue compares Aj. 1077.

348. γερονταγωγεῖν (γέρων, ἄγω), to be an old man's guide and leader. Cf. Arist. Eq. 1099.

349. νηλίπους (νη, ἡλιψ, ποὺς) = ἀνηλίπους, ἀνήλιπος, bare-footed, (ἡλιψ, a species of Doric shoe.)

μοχθοῦσα πλήμων, δεύτερ' ἡγεῖται τὰ τῆς
οἶκοι διαίτης, εἰ πατήρ τροφήν ἔχοι.

σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρα,
ἃ τοῦδ' ἐχρήσθη σώματος· φύλαξ δέ μου

355

πιστὴ κατέστης, γῆς ὅτ' ἐξηλαυνόμην·
νῦν δ' αὖ τίν' ἦκεις μῦθον, Ἴσμήνη, πατρὶ
φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;
ἦκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι.

360

ΙΣ. ἐγὼ τὰ μὲν παθήμαθ' ἄπαθον, πάτερ,
ζητοῦσα τὴν σὴν ποῦ κατοικοῖης τροφήν,

351. δεύτερα ἡγεῖσθαι. Phil. 1442.
ὥς τᾶλλα πάντα δεύτερ' ἡγεῖται πατήρ
Ζεὺς.

351-2. τὰ τῆς οἶκοι διαίτης = τὴν
οἶκοι διαίτην. Neue compares El.
261. τὰ μητρὸς (sc. ἡ μητὴρ) ἢ μ'
ἐγείνατο.

352. εἰ, *dummodo*. Matth. §.
617. 4.

353. ἐξίκου, *advenisti*, *proprie
pervenisti*. Cf. ad Phil. 197. El.
387. WUND. Sophocles is fond
of compounding words with the
preposition ἐξ, where the simple
word would have been equally ex-
pressive. sup. 27. ἐξοικήσιμος. 285.
ἐκφυλάσσειν. infr. 1526. ἐξάγιστα.
(where, as Reisig observes, ἀγιστὰ
would have done.) Aj. 997. ἐξιχνο-
σκοπεῖσθαι. 1258. ἐξελευθεροστομεῖν.
Antig. 913. ἐκπροτιμᾶν, &c. &c.

354. μαντεῖα. The Scholiast refers
to the oracle concerning the tomb
of Œdipus; that wherever Œdipus
was buried, he would be a benefac-
tor to that country.

355. τοῦδε σώματος, supply *περί*.
On ἐχρήσθη, see Matth. §. 495, a.

Ib. φύλαξ is not *guide*, nor is
πρόσθεν (v. 353.) *oft*, as Dale trans-
lates: for Ismenē had been to her

father but once previously during
his wanderings, and the dutiful and
affectionate Antigone had been his
guide. Ismene's office had been
rather to keep close watch on pro-
ceedings at home, and notify to her
father whenever any thing of an ex-
traordinary nature, such as commu-
nications from the sacred shrine &c.
occurred.

358. τίς στόλος (*expeditio*). Phil.
243. τίνι στόλῳ προσέσχεες τήνδε γῆν;
Wunder: *quæ te excivit domo expe-
ditio?* i. e. *cujus rei expediendæ
causa domo existi?*

359. οὐ κενή γε, *at least not empty*.
Hart. I. 375.

359-60. ἦκεις κ. τ. ἐ. *non enim
venisti, quin aliquid terroris mihi af-
feras*. DÆDERL. "Differunt μὴ so-
lum et μὴ οὐχὶ ita, ut illud si non,
hoc autem nisi significet." HERM.
οὐ γὰρ ἂν ἦλθες, μὴ οὐχὶ δεῖμά τι φέ-
ρουσα, i. e. εἰ μὴ δεῖμά τι (*something
fearful*) ἔφερες. Ex abundantia κενή.
WUND. On the particles μὴ οὐχὶ,
see Ellendt II. 106. Matth. II.
1083. Hartung II. 171. (*quin*).

362. ζητοῦσα—τροφήν, *dum in-
vestigarem, quo in loco versareris*,
BR. *tuum ubi victum institueres*,

παρείσ' ἑάσω. δις γὰρ οὐχὶ βούλομαι
 πονουσά τ' ἀλγείν καὶ λέγουσ' αὖθις πάλιν.
 ἅ δ' ἀμφὶ τοῖν σοῖν δυσμόροιον παῖδοιν κακὰ 365
 νῦν ἐστι, ταῦτα σημανούσ' ἐλήλυθα.
 πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρως Κρέοντί τε
 θρόνους ἑᾶσθαι, μηδὲ χραίνεσθαι πόλιν,
 λόγῳ σκοποῦσι τὴν πάλαι γένους φθορὰν,
 οἷα κατέσχε τὸν σὸν ἄθλιον δόμον· 370
 νῦν δ' ἐκ θεῶν του καῶς ἀλιτηροῦ φρενὸς
 εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακὴ
 ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
 χῶ μὲν νεάζων καὶ χρόνῳ μείων γεγῶς
 τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων 375
 ἀποστερίσκει, καῶς ἐλήλακεν πάτρας.
 ὁ δ', ὥς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,

parares, coll. v. 92. REIS. Obscurius dicto τὴν σὴν τροφήν, poeta explicandi causa addidit ποῦ κατοικοίης. DIND. The poet seems to have had in his eye *place of abode*, as well as *sustenance*. Par. 1. κατοικοίη στροφήν. Ald. La. κατοικοίης στροφήν.

363. παρείσ' ἑάσω. Reisig compares Aj. 754. ἀφέντ' ἑᾶν. Cf. Valck. ad Herodot. II. 30. ELL. *tacebo, omitto memorare*.

364. αὖθις πάλιν. Pind. Ol. I. 105. 6. Of repeated occurrence in Soph. and Aristoph.

367. ἔρως, Tyrwh. ἔρις, Libri. Dæderl. ἔριν, Reis. &c. For examples more select than Brunck's of this mode of using ἔρως, see Ilgen. Opusc. Philol. I. 27.

367-8. τε—μηδέ. As examples of οὐδὲ and μηδέ thus interchanging with τε, Hartung (I. 209.) cites Eur. Iph. T. 680. Pindar Pyth. VIII. 51. Neue compares Aj. 836. cf. Matth. §. 609. 626.

Ib. χραίνεσθαι (*passive*) πόλιν, the

city to be polluted by their presence, or command, as being of incestuous origin. Cf. Œd. T. 822. Aj. 43.

369. λόγῳ σκοποῦσι. Dæderlein compares Thucyd. II. 43. σκοποῦντας μὴ λόγῳ μόνον τὴν ὠφελίαν.

371. ἀλιτήρος (ἀλείτης ἄλη) = ἀλιτήριος, a person or a mind laden with guilt. Cf. Thucyd. I. 126. Arist. Eq. 447. See further Ellendt in voc. and Klausen's Æsch. Theol. 19.

372. εἰσῆλθε τοῖν τρις. Cf. Neue ad Electr. 493. Matth. §. 402. c. τρὶς ἀθλίοιν, PORS. ELMS.

373. ἀρχῆς λαβέσθαι (ἀντιλαβέσθαι SCHOL.) Phil. 761. βούλει λάβωμαι δῆτα καὶ θίγω τί σου :

374. γεγῶς, redundant. Cf. Neue ad Aj. 1299.

377. ὁ πληθύων λόγος, *sermo frequens et multorum celebratus ore*. ELL. Æsch. Ag. 842. ὥς ἐπλήθυνον λόγοι. καθ' ἡμᾶς, *amongst us*.

τὸ κοῖλον Ἄργος βὰς φυγὰς, προσλαμβάνει
 κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,
 ὥς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον
 τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
 ταῦτ' οὐκ ἀριθμὸς ἐστίν, ὦ πάτερ, λόγων,
 ἀλλ' ἔργα δεινὰ· τοὺς δὲ σοὺς ὅποι θεοὶ
 πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.

380

ΟΙ. ἤδη γὰρ ἔσχες ἐλπίδ' ὥς ἐμοῦ θεοὺς
 ὦραν τιν' ἔξειν, ὥστε σωθῆναι ποτε;

385

378. κοῖλον Ἄργος, so termed because situated in a valley, and surrounded with mountains: *down in the hollow*, is a common designation for places among our own country people. Soph. Epig. fr. 197. τὸ κοῖλον Ἄργος οὐ κατοικήσαντ' ἔτι. Tham. 230. Ἄργεϊ κοίλῳ. On the subject of Argos, see Thudichum's Sophocles, p. 294.

379. καινόν. Dæderlein considers that a latent reproach is involved in this word, as marriages do not appear to have been common between the Thebans and the Argives.

380. Ἄργος. An accusative absolute. See Matth. 568. 3.

381. τιμῇ, gloriously. "Τιμῇ enim, κλέος, εὖχος, ut vel ex Homero notum, gloriam significat victoris." HERM.

Ib. κάθεξον. Ellendt understands, *about to possess*. Neue, comparing Antig. 604. τεὰν, Ζεῦ, δύνασιν τίς ἀνδρῶν | ὑπερβασία κατάσχοι, prefers the sense of *ruling, constraining*.

Ib. βιβῶν=βίβασον. fut. part. of βιβάζειν, *about to exalt*. (evehere, ELL.) Sensus est: *Argis aut de Thebanis gloriam reportaturis, aut eos aucturis gloria*. HERM. The biblical form, which the latter meaning assumes, is much what might be expected among a people so closely connected with Phœnicia as the Thebans. Dæderlein illustrates the phrase by Hom. Od. XV.

829. Eur. Bacch. 930. Cic. pro Mil. 35. Add Hom. Il. IV. 443. οὐρανῷ ἐστήριξε κάρη. Soph. El. 752. οὐρανῷ σκέλη προφαίνων. Arist. Nub. 459. κλέος οὐρανόμηκες ἔξεις.

382. ἀριθμὸς λόγων, mere words. Cf. Elmsl. ad Eur. Heracl. 997.

383. ὅποι (quatenus, quam in partem). REIS. ὅπου (ubi) ELMS. DONN. when, DALE. It appears to me that the word for consideration here and in two or three subsequent instances (v. 385. 394.) is the word θεοί: the sudden change in the tone of the actor's voice making, I think, something like this impression on the audience;—"But enough of human beings. Let us now to the gods. In what manner your sufferings will be compassionated and brought to a close by them, I have not been able to learn, but that they will in some way be alleviated—it may be, by restoring you to your lost home—I feel confident from some present oracles, not from those which I brought you on a former occasion." Libri, κατοικτιοῦσιν. Par. F. κατοικτιοῦσιν.

385-6. ὥς .. ἔξειν. On this redundancy, see Matth. §. 539, 1.

Ib. ὦραν, care. Trach. 57. εἰ πατρὸς μέμοι τιν' ὦραν τοῦ καλῶς πράσσειν δοκεῖν. Cf. Valck. ad Herodot. III. 155, 6.

- ΙΣ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.
 ΟΙ. ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;
 ΙΣ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
 θανόντ' ἔσσεσθαι ζῶντά τ', εὐσοίας χάριν. 390
 ΟΙ. τίς δ' ἂν τι τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἂν;
 ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
 ΟΙ. ὅτ' οὐκ ἔτ' εἰμὶ, τηνικαῦτ' ἄρ' εἰμ' ἀνὴρ;
 ΙΣ. νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὥλλυσαν.
 ΟΙ. γέροντα δ' ὀρθοῦν φλαῦρον ὅς νέος πέσῃ. 395
 ΙΣ. καὶ μὲν Κρέοντά γ' ἴσθι σοι τούτων χάριν
 ἥξοντα βαιοῦ κούχῃ μυρίου χρόνου.
 ΟΙ. ὅπως τί δράσῃ, θύγατερ; ἐρμήνευέ μοι.
 ΙΣ. ὥς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως

388. τεθέσπισται. Cf. Plutarch de Mario, as quoted in Van Dale de Idololatr. p. 302. (Œdipus speaks with much earnestness.)

389. τοῖς ἐκεῖ . . ἀνθρώποις. Thebanis sc.

390. εὐσοίας (Hesych. εὐθενείας, σωτηρίας) χάριν. out of regard to the preservation of the state. Soph. Amph. fr. 124. τῶν τριῶν μίαν λαβεῖν εὐσοίαν ἀρκεῖ.

391. τοιοῦδ' ὑπ' ἀνδρός. NEUE, WUND. τι τοιοῦδ' ἀνδρός. HERM. DIND. For the preposition, cf. infr. 411. 681. Matth. §. 592, 7. For the sentiment, cf. sup. 73. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις.

Ib. εὖ πράξειεν. Œd. T. 1005. ὅπως | σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.

392. Cf. sup. 247. Matth. II. 1004.

393. ἀνὴρ, emphatic. Aj. 1238. οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε; Brunck compares Aristoph. Eq. 391. 1254. Cf. Wunder ad Aj. 77. 512.

394. Wunder compares infr. 1565. πολλῶν γὰρ ἂν καὶ μάταν πημάτων ἰκνουμένων πάλιν σε δαίμων δίκαιος αὔξοι. The word θεοὶ is here pronounced by Ismenē in an emphatic tone which makes it the best guide not merely to the preceding reasoning, but to the whole Œdipodean destiny.

395. φλαῦρον, useless, trivial. Blomf. Gloss. Pers. 222. On ὅς with conjunct. see Matth. §. 527. 2. DALE:

What avails it
To raise in age the wretch whose
youth they blasted?

397. βαιοῦ—χρόνου, after a short time. El. 478. οὐ μακροῦ χρόνου. Matth. §. 377, 2. On the redundancy of the entire expression, see Œd. T. 58.

399-400. The proceedings of the Thebans or Cadmeans, consequent on the oracles newly promulgated, but not perfectly understood, seem to have gone on this principle. If Œdipus was buried on a foreign

κρατῶσι μὲν σου, γῆς δὲ μὴ ᾽μβαίνης ὄρων.

400

ΟΙ. ἢ δ' ὠφέλησις τίς θύρασι κειμένου;

ΙΣ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.

ΟΙ. κἄνεν θεοῦ τις τοῦτό γ' ἂν γνώμη μάθοι.

ΙΣ. τούτου χάριν τοίνυν σε προσθέσθαι πέλας
χώρας θέλουσι, μηδ' ἴν' ἂν σαντοῦ κρατῆς.

405

ΟΙ. ἢ καὶ κατασκιῶσι Θηβαία κόνει;

ΙΣ. ἀλλ' οὐκ ἐᾷ τοῦμφυλον αἶμά σ', ὦ πάτερ.

soil, they had much to apprehend from the anger of his offended manes: to receive him on their own soil, and much more to bury him there, his parricidal crime forbid. A middle course consequently remained: to place him somewhere among those prior inhabitants of the country, who, though not incorporated with the Cadmeans, were yet among their dependencies. His person would thus be in their power, while living; and at death, if permission might not be obtained from the Delphic shrine to bury him among themselves, still his tomb would not be among actual enemies. Cf. *infr.* 785. See also on this subject Müller's *Eumeniden*, p. 170.

399. στήσωσι. SCHOL.: κατοικίσωσι.

400. κρατῶσι μὲν σου. SCHOL.: ἀντὶ τοῦ ὅπως σχῶσί σε. Cf. *infr.* 405.

Ib. ἐμβαίνης ὄρων. Cf. *Æd. T.* 825. Matth. §. 379. 2.

401. κειμένου. SCHOL.: οἰκοῦντος. Ismenë evidently understands it in the sense of *buried*.

Ib. θύρασι (Elms. θύραισι, Libri), emphatic.

402. ὁ τύμβος δυστυχῶν. By this delicate euphemism on the part of Ismenë, the Scholiast understands a person *unhappily* buried, because buried in a foreign land. Donner accordingly translates *δυστυχῶν*, in

fremdem Lande. Elmsley, Herm. and Ellendt interpret, *justis honoribus carens*. But, actual soil excepted, could not all funeral rites be satisfactorily paid even in a foreign country? "De loco potissimum sepulcri agitur." DIND.

403. γνώμη. There needs no oracular declaration, implies *Ædipus*, that if my remains are despoiled of their due sepulchral honours, the vengeance of my manes will fall upon my countrymen: mere human intelligence could tell *that*.

404. προσθέσθαι, *sibi adjungere*. NEUE.

405. κρατῆς, Herm. Dind. Wund. κρατοῖς, Br. Elms. Matth. (§. 528. who renders *ἴνα*, *where*).

406. *Will they bury me in Thebes? will they cover me with Theban dust?* asks the resolute ex-monarch: *that* is the one and only question which I have to put to them.

Ib. κατασκιάζειν (σκιάζω), *to cover*. Hes. Th. 716. κατὰ δ' ἐσκίασαν βελέεσσι Τιτῆνας.

Ib. Θηβαία, highly emphatic.

407. ἐᾷ, sc. κατασκιάζεσθαι.

Ib. τοῦμφυλον αἶμα, *kindred blood*. Ismenë delicately hints at the paternal blood shed by *Ædipus*. Reisig compares Eur. Suppl. 148. Τυδεὺς μὲν αἶμα συγγενὲς φεύγων χθονός. A more appropriate illustration occurs Pindar Pyth. II. 59. ἐμφύλιον αἶμα

- ΟΙ. οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν ποτέ.
 ΙΣ. ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος.
 ΟΙ. ποίας φανείσης, ὦ τέκνον, ξυναλλαγῆς; 410
 ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
 ΟΙ. ἃ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον;
 ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας.
 ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκῶς κυρεῖ;
 ΙΣ. ὥς φασιν οἱ μολόντες εἰς Θήβης πέδον. 415
 ΟΙ. παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε;
 ΙΣ. ἄμφω γ' ὁμοίως, κάξεπίσταςθον καλῶς.
 ΟΙ. κᾶθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
 τοῦμοῦ πόθου προὔθεντο τὴν τυραννίδα;

πρώτιστος . . ἐπέμιξε θνατοῖς (Ixion sc.)

408. *Then they shall never be masters* (οὐ μὴ κρατήσωσιν) *of me*, the ex-monarch declares at the top of his voice. Infr. 450. ἀλλ' οὔτι μὴ λάχωσι τοῦδε συμμάχου. Phil. 381. οὐ μὴ ποτ' ἐς τὴν Σκῦρον ἐκπλεύσης. See Hart. II. 157.

409. Ismenē speaks modestly, and after a short pause. βάρος, *res molestias creans*.

410. In consequence of what occurrence (ξυναλλαγῆς. cf. Œd. T. 34.)? asks Œdipus, with great earnestness. On the word φανείς, cf. infr. 514. 974.

411. "In consequence of the wrath of your manes, when the people of Thebes stand (in hostile array) at your tomb." The poet's drift in all this is obvious enough; it was to make the tomb of Œdipus a perpetual bugbear to the Thebans; an intimation that their armies could never approach nearer to Athens than Colonus; that even *there* they would meet, if any faith was to be placed in oracles, a signal defeat.

Compare the language of Œdipus, infr. 621 sq. Schæfer proposes, ὅτ' ἐνστῶσιν, *quando arma intulerint*. On the dative τάφοις, see Neue ad El. 174.

413. ἀνδρῶν—ἐστίας, *a legatis, qui redierant ab ara Delphica*. WINSEM. On the word θεωροί, see Dissen's Comment. in Pind. 388-9.

414. ἐφ' ἡμῖν, *concerning me*. Matth. §. 584. 8. (where the examples quoted belong to the genitive case) and §. 586, ε. The terms Θήβη and Θῆβαι are used by Sophocles promiscuously, both in dialogue and chorus. What then is the distinction between the two words? Reference is made, I think, in the former word, to that Thebē, sister of Ægina, and daughter of Asopus, of whom Pindar occasionally sings, and in concert with names most respected at Thebes; as, Ismenus, Melia, Cadmus, &c. Hymn. 1. 2. See also Dissen ad Nem. III. 3. Isth. VII. 16.

418-19. παρὸς τοῦμοῦ πόθου, *in preference to regret for me*. παρὸς προὔθεντο, *ex abundantia*, as common

- ΙΣ. ἀλγῶ κλύουσα ταῦτ' ἐγὼ, φέρω δ' ὅμως. 420
- ΟΙ. ἀλλ' οἱ θεοὶ σφί μήτε τὴν πεπρωμένην
 ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
 αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
 ἧς νῦν ἔχονται κάπαναίρονται δόρυ·
 ὥς οὔτ' ἂν ὅς νῦν σκῆπτρα καὶ θρόνους ἔχει 425
 μείνειεν, οὔτ' ἂν οὔξεληλυθὼς πάλιν
 ἔλθοι ποτ' αὖθις· οἳ γε τὸν φύσαντ' ἐμέ
 οὔτως ἀτίμως πατρίδος ἐξωθούμενον
 οὐκ ἔσχον, οὐδ' ἤμυναν· ἀλλ' ἀνάστατος
 αὐτοῖν ἐπέμφθην κάξεκηρύχθην φυγὰς. 430

with Sophocles. Neue compares Eur. Herac. 201. ἡ γὰρ αἰσχύνῃ παρὸς τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται. To instances given elsewhere of the force of the possessive pronoun in Soph. add those cited by Reisig. Enarr. p. 76. also infr. 1413. DALE:

Yet those degenerate wretches,
 warned of this,
 Could grasp at empire, and neglect
 a father.

420. φέρω, affero, nuncio. Vid. Lobeck ad Aj. 798. HERM. The word φέρω continually occurs in this sense in Sophocles. See Ellendt in voc. and Wunder ad Electr. 856.

421-2. μήτε—δ'. Hermann observes on the impropriety of Elmsley in changing δ' into τ', on account of the preceding μήτε: "Aperte e partitione commutatio fit in oppositionem." Neue compares Trach. 143.

423. Cf. Matth. §. 380. 4.

424. ἧς νῦν ἔχονται, quam nunc conserere parant. BR. On ἔχεσθαι with gen. in the sense of adhering to, see Wund. ad Philoct. 775.

Ib. κάπαναίρονται (SCHOL.: κατ' ἀλλήλων ἐπαίρουσιν) δόρυ. The περὶ

of the preceding verse seems to have an influence on this second member of the sentence: and on account of which they lift up the spear. See Pass. in voc. ἐπαναίρεσθαι. ἐπαναίρονται, Herm. Dind. ἐπαναιροῦνται, Neue, Gaisf. Wund. The latter appeals to Xen. Anab. V. 7. 21. the former refers to Antig. 907. Wunder illustrates the construction by Virg. Æn. IV. 71 sq.

425. σκῆπτρα καὶ θρόνους. Pind. Pyth. IV. 270. σκᾶπτον μόναρχον καὶ θρόνος. Cf. infr. 449. 1354.

Ib. ὥς non ἵνα hic significat, sed ἐπεὶ. HERM. Which explanation seems better than Wunder's reference to Matth. 628. 3. b.

426. μείνειεν, bestehe, remain unmoved. DONN. ruhig ihn besitze, possess it in peace. GERM. PR.

Ib. πάλιν, La. Lb. V. cum Junct. 2. Gaisf. Wund. πόλιν, A. Ald. Herm. Dind.

428-9. ἐξωθούμενον οὐκ ἔσχον. infr. 888. βουθυτοῦντα... ἔσχετ', hindered from &c. Matth. §. 555. 2. Cf. Wund. ad El. 550.

430. ἐξεκηρύχθην φυγὰς, proclaimed an exile by the herald. Æschin. 90, 26. ἐκκηρύττειν ἐκ τῆς πόλεως. Lys.

εἴποισ ἂν ὥς θέλονται τοῦτ' ἐμοὶ τότε
 πόλις τὸ δῶρον εἰκότως κατήνυσεν.
 οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν,
 ὀπηνίκ' ἔξει θυμὸς, ἥδιστον δέ μοι
 τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις, 435
 οὐδεὶς ἔρωτος τοῦδ' ἐφαίνεται ὠφελῶν.
 χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
 καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
 μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
 τοτηνίκ' ἤδη τοῦτο μὲν πόλις βία 440
 ἤλαυνέ μ' ἐκ γῆς χρόνιον· οἱ δ' ἐπωφελεῖν,
 οἱ τοῦ πατρὸς, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν

173, 25. ἐκ τοῦ ἄστεος. Cf. Œd. T. 450. Antig. 7.

431. θέλονται sc. ἐξορισθῆναι. SCHOL. Cf. Œd. T. 1436 sq.

Ib. τότε. cf. Wunder ad Aj. 631. Poppo ad Thucyd. I. 101.

433. τὴν μὲν αὐτίχ' ἡμέραν, *am jenen Tage*. DONN. On ἐπεὶ τοι, see Matth. §. 627. Hart. II. 353.

434. ἔξει (ζεῖν *effervescere*). Cf. Eurip. Hec. 1055. Dorville ad Char. p. 233. Jacobs ad Anthol. II. 2. 203. Pass. in ἐπιζεῖν.

436. ἔρωτος τοῦδ'. SCHOL. τοῦ ἀποθανεῖν. Herm. and Wunder understand it of *exile*. On the word ἔρωτος, implying *wish, desire*, see the latter ad Aj. 674.

Ib. ὠφελῶν = ὠφέλημα τοῦδε τοῦ ἔρωτος παρέχων, HERM. = ὠφελήτης, WUND. whom see also ad Aj. 526. Reisig has given his explanation in Enar. p. 78.

437. χρόνῳ, *after a time*, = ἐν χρόνῳ μαχρῷ. Phil. 235. Cf. infr. 441. and Matth. §. 446. 8.

Ib. πέπων. HESYCH.: ἐκλυτος, ἀσθενής. JACOBS.: μαλαχθεὶς, sicut ulcus, initio durum.

438. θυμὸν ἐκδραμόντα (ἐκτρέχειν metaph. ausschweifend, unmassig werden, *to be extravagant, excessive*. PASS.).

439. μείζω—τῶν = μείζω ἢ κατὰ τά. Matth. §. 451. *to have inflicted greater punishment on me than my offences deserved*.

440. τοτηνίκ' ἤδη, *just then*. On various adverbs, with which ἤδη is joined in Sophocles, see Ellendt in voc. I. 760. Cf. Hart. I. 235 sq.

440—1. τοῦτο μὲν (*partly*), οἱ δέ. Cf. Aj. 670—2. Herm. ad Viger. p. 702. Matth. §. 288. 2.

441. χρόνιον. HESYCH. REIS. WUND. *after a length of time*; ELL. *for a length of time*. coll. Phil. 600. ELMS. *in perpetuum*. The middle explanation is most agreeable to the usages of antiquity, when murder had been committed without premeditation. Dindorf supposes the adjective to have been added, because χρόνῳ, v. 437, is so far removed from the verb ἤλαυνε.

442. οἱ τοῦ πατρὸς, i. e. vere patris filii, nec degeneres, sed, ut ego in meum patrem, ita in me impii.

οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν
φυγὰς σφιν ἔξω πτωχὸς ἠλώμην ἐγώ.
ἐκ ταῖνδε δ' οὔσαιν παρθένοι, ὅσον φύσις 445
δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν·
τὼ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους
καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
ἀλλ' οὔ τι μὴ λάχωσι τοῦδε συμμάχου, 450
οὔτε σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
ὄνησις ἦξει. τοῦτ' ἐγῶδα, τῆσδέ τε
μαντεῖ' ἀκούων, συννοῶν τε τὰξ ἐμοῦ
παλαίφαθ', ἀμοὶ Φοῖβος ἦνυσέν ποτε.

HERM. Neue, by his note to Electra 341, seems to consider the expression as referable to a doctrine of the times, more particularly promulgated in the Eumenides of Æschylus, that children were far more the offspring of the father than the mother. On the infin. τὸ δρᾶν, cf. Neue ad Aj. 114. Matth. ad Eur. Hip. 49. and Gr. Gr. §. 543. 2.

443. ἔπους σμικροῦ χάριν, for want of a few words; i. e. a defence which a few words would have contained. Reisig refers to Heller in Programmate A. 1820. Matth. §. 576. to avoid the necessity of saying a word.

445-6. Reisig rightly observes that the participle οὔσαιν is by no means superfluous: *ab hisce quæ virgines sint. ὅσον φ. δ. as far as their sex will admit.*

447. γῆς ἄδειαν, *ein sichrer Sitz; a secure abode.* DONN. *tuta vita aliquo loco degenda.* ELL. Cf. Matth. 344. 1.

Ib. γένους ἐπάρκεσις, all that support and assistance which a person is entitled to receive from his relations. *Kindershülfe.* DONN.

448. τὼ δ'. Strongly emphatic, like the pronoun ταῖνδε 445. σφιν 444.

449. κραίνειν, cum acc. infr. 914. cum gen. Aj. 1050. Wund. (ad Phil. 139.) compares σκῆπτρον ἀνάσσεται.

450. οὐ μὴ λάχωσι. Matth. §. 517.

Ib. τοῦδε sc. ἐμοῦ, they shall never have me for an ally. Dindorf observes, that we must either read οὔτ with Elmsley, or the following οὔτε must be changed into οὐδέ. See also Dind. ad Antig. 699.

453-4. συννοῶν—παλαίφαθ'. I understand: "and comparing my (τὰξ ἐμοῦ=τὰ ἐμὰ, see Ell. I. 553.) oracles, which Phœbus formerly announced (ἦνυσεν, edidit, DIND.) to me;" viz. those which Ismenë brought on a former occasion. Wunder reads, ἀκούων συννοῶν τὰ τ' ἐξ ἐμοῦ.

454. παλαίφατος (πάλαι, φατός, φημι), uttered at some time preceding, but not necessarily, I imagine, a very long time. As applied to oracular declarations, cf. Od. IX. 507. XIII. 172. Pind. Ol. II. 72. In

πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ
μαστῆρα, κεί τις ἄλλος ἐν πόλει σθένει. 455

ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου
προστάτισι ταῖς σεμναῖσι δημούχοις θεαῖς
ἀλκὴν ποιεῖσθαι, τῇδε τῇ πόλει μέγαν
σωτήρ' ἀρεῖσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους. 460

ΧΟ. ἐπάξιός μὲν, Οἰδίπους, κατοικτίσαι,
αὐτός τε παῖδές θ' αἶδ'. ἐπεὶ δὲ τῆσδε γῆς
σωτήρα σαυτὸν τῷδ' ἐπεμβάλλεις λόγῳ,
παραινέσαι σοι βούλομαι τὰ σύμφορα.

Æschyl. Sept. c. Th. 763. it is applied to the Œdipodean curse, invoked on his children. In what sense this word, as it appears to me, is to be here understood, has been explained in the preceding verse. More learned men, however, see the matter in a very different light. Hermann, referring it to that old Delphic declaration, that Œdipus should be the assassin of his father, and husband of his mother, understands it of the annihilation of the whole guilty race, now about to be accomplished, and accordingly translates: *id ego scio et hujus audiens oracula, quum reputo, et per me quas Phæbus olim antiquas dictiones effectum dedit*. Ellendt takes the same view of the subject. Wunder subscribes apparently to Dæderlein's opinion on the subject: viz. that by these *παλαίφατα* are to be understood those curses which Œdipus had invoked on his children during his ill treatment at home, or when he was expelled from Thebes. For the constructional process by which this conclusion is come to, see the learned writer himself.

Ib. ἤνυσεν, uttered. Antig. 1178. ὦ μάντι, τοῦπος ὡς ἄρ' ὀρθὸν ἤνυσας.

455. πρὸς ταῦτα, wherefore. Cf. Œd. T. 426. Matth. 591, β.

456. μαστῆρα, a searcher for, in search of. Trach. 733. παρέστι μαστῆρ πατρός. Eur. Bacch. 986.

457-9. μου ἀλκὴν ποιεῖσθαι, defendere. ELL. Beistand gewahren, DONN. Cf. infr. 1524.

458. προστάτισι ταῖς, Dind. (Præfat. ad poett. scen. p. 14.) Wund. σὺν ταῖσι ταῖς edd. vett. ταῖσδε Canter. σὺν προστάταις Herm. πρὸς ταῖσι ταῖς La. In his Annotations, Dindorf proposes, θέληθ' ὁμοῦ (together with) προστάτισι κ. τ. έ., comparing Aj. 767. θεοῖς μὲν κὰν ὁ μηδὲν ὦν ὁμοῦ κράτος κατακτήσaiτ'.

Ib. δημούχοις (ἔχω). Applied to the σεμναὶ θεαὶ, as having accepted an habitation in the place. See Ellendt in voc. cf. infr. 1086.

460. πόνους sc. δώσετε. ELMS. Qy. a source of pain. Hermann translates: me huic urbi magnum sospitatore recipietis, inimicis autem ultorem.

461. ἐπάξιός — κατοικτίσαι. Cf. Œd. T. 777. El. 393. Trach. 855. Matth. §. 535.

463. ἐπεμβάλλεις, ingeris. ELL. ultro offers; dich aufwirfst zum Retter. REIS.

- ΟΙ. ὦ φίλταθ', ὥς νῦν πᾶν τελοῦντι προξένει. 465
 ΧΟ. τοῦ νῦν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ἃς
 τὸ πρῶτον ἵκου καὶ κατέστειψας πέδον.
 ΟΙ. τρόποισι ποίοις; ὦ ξένοι, διδάσκετε.
 ΧΟ. πρῶτον μὲν ἱρὰς ἐξ αἰρύτου χοὰς
 κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγῶν. 470
 ΟΙ. ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;
 ΧΟ. κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη,
 ὧν κράτ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.
 ΟΙ. θαλλοῖσιν, ἢ κρόκαισιν, ἢ ποίῳ τρόπῳ;
 ΧΟ. οἷος νεαρᾶς νεοπόκῳ μαλλῶ λαβῶν. 475

465. προξένει. SCHOL. πρόξενος ἔμοι καὶ φίλος γίνου. ELL. *præbe*.

466. τοῦ καθαρμὸν = κάθαιρε. *infr.* 542. ἔθου φόνον = ἐφόνευσας. 1139. μῆκος ἔθου = ἐμήκυνας. Cf. Antig. 151. Trach. 1264. Aj. 13. El. 1334. &c. On the rare imperative τοῦ, see Matth. §. 213. 2.

467. κατέστειψας (καταστείβειν, *to tread*). Wunder, like the preceding editors of Sophocles, has admitted this most questionable reading into his text. The true one, preserved in Suidas (*viz.* κατάστεψον), and which Wunder has since defended with so much ingenuity and learning (see his "De Scholiorum in Soph. Trag. Auctoritate," p. 8 sq.), had not perhaps then occurred to him. The subject will be more fully entered into on another occasion.

469. αἰρύτος = αἰρούος (ρέω), *perennial, ever flowing*.

470. ἐνεγκοῦ, Elms. Libri vitioso accentu ἐνέγκου, DIND. an ἐνέγκου præstet, non ausim dicere. HERM.

Ib. δι' ὁσίων χειρῶν, *with holy hands*. Passow in *διὰ* A. 4. Matth. §. 396. 2.

Ib. θιγῶν. θιγγάνειν here implies *to take, to draw*. Ellendt expresses

his surprise that Dœderlein should have rendered it *lavari*.

472. τέχνη, *workmanship*. Cf. Matth. §. 431. εὐχειρος ἀνδρὸς, supposed by the Scholiast to be Dædalus.

473. ἐρέφειν, *to crown, to cover*; frequent in Pindar. Ol. XIII. 45. δύο δ' αὐτὸν ἔρεψαν πλόκοι σελίνων. Pyth. IV. 426. στεφάνοισί μιν ποίας ἐρεπτόν. Ol. I. 110. Nem. VI. 73. Isth. IV. 93. Cf. Carmichael, p. 118.

Ib. λαβῇ (λαβεῖν), *ear or handle*. ἀμφίστομος (στόμα), *double*. "Analogia ansas significari postulat in utraque craterum parte pervias, ut manus inseri posset." HERM. On the *cadiscus*, a two-handed vessel, crowned with white wool, and belonging to Jupiter Ctesius, see Athen. XI. 473, c.

474. θαλλοῖς, *olive-branches*. Ib. κρόκαισιν, *woollen thread*. MUSG. PASS. WUND. Are we not rather to understand, *wool itself*?

475. νεαρᾶς. Valcknaer supports the metre by substituting νεογνῆς, Hermann νεώρον. Elmsley reads οἷος γε νεαρᾶς. νεωρούς, *newly born* (but not confining the sense too strictly), seems to me the preferable reading. Cf. *infr.* 730.

ΟΙ. εἶεν· τὸ δ' ἔνθεν ποῖ τελευτήσαι με χρή ;

ΧΟ. χοὰς χέασθαι στάντα πρὸς πρώτην ἔω.

ΟΙ. ἦ τοῖσδε κρωσσοῖς οἷς λέγεις χέω τάδε ;

ΧΟ. τρισσὰς γε πηγὰς. τὸν τελευταῖον δ' ὅλον.

ΟΙ. τοῦ τόνδε πλήσας θῶ ; δίδασκε καὶ τόδε.

480

ΧΟ. ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.

ΟΙ. ὅταν δὲ τούτων γῇ μελάμφυλλος τύχη ;

ΧΟ. τρὶς ἐννέ' αὐτῇ κλῶνας ἐξ ἀμφοῖν χεροῖν

Ib. νεόποκος (πέκω, πόκος), *new-shorn*. Cf. Antig. 1201. Supply ἔρεψον at the end of the verse. λαβὼν, nearly redundant, *having first taken it*. λαβὼν, Schæf. Gaisf. βαλὼν, Br. Dind. Wund.

476. τὸ δ' ἔνθεν (*the remaining part of the task*) ποῖ τελευτήσαι με χρή, (*in what manner must I bring to a conclusion?*) Cf. El. 1307. ἀλλ' οἶσθα μὲν τὰνθένδε. Also 1339. Phil. 895. Œd. T. 1267.

477. πρὸς πρώτην ἔω. The Scholiast illustrates from the Chiron of Cratinus : ἄγε δὴ πρὸς ἔω πρῶτον ἀπάντων ἴστω, καὶ λάμβανε χερσὶν σχῖνον μεγάλην. Musgrave has collected a variety of illustrations from the Latin poets. See also Thudichum I. 294. I have elsewhere observed, that *imprecations* by the *Erinyes* were made to the *west*, or *setting sun*.

478. κρωσσός, *a pitcher*. Eur. Cycl. 89. Ion 1173.

Ib. χέω, *shall I pour?* subj. interr. as θῶ, infr. 480.

479. τρισσὰς γε πηγὰς. SCHOL. : ἀντὶ τοῦ, τὸ ὕδωρ ἀπὸ τριῶν πηγῶν. Cf. Electr. 895. The commentators generally, Heath, Hermann, Both, Dindorf, Müller (Eum. Æsch. p. 180.), suppose *three* libations to have been made. *Three* is certainly the more usual number in holy rites : the context, however, seems to me

to imply that two libations only were used to the Eumenides ; the one of water, poured out at three intervals or gushes, the second of water and honey, poured out at once and entire. Reisig evidently understands also, that two libations only were made. That the χοαὶ τρίσπονδοι (Antig. 431), are to be understood in a similar manner I do not undertake to say, but I think it not improbable.

480. τοῦ τόνδε πλήσας (*having filled this with what?*). Ib. θῶ. Hermann and Wunder, *statuam*, sc. ante quam libem. Donner, and the German prose translators, merely render : *with what shall I fill this?*

481. ὕδατος, μελίσσης. SCHOL. The copulative καὶ is to be supplied. Antig. 1079. ἀνδρῶν, γυναικῶν. . κωκύματα.

Ib. μελίσσης, i. q. μέλιτος DIND.

Ib. προσφέρειν, infin. for imperat. infr. 484. 490. Œd. T. 462. El. 9. Phil. 1411. Matth. §. 546. μέθυ. Cf. sup. 100. On μηδὲ, see Hart. I. 205.

482. γῇ μελάμφυλλος. Cf. sup. 16. infr. 676. Pind. Pyth. I. 27. Αἴτνας ἐν μελαμφύλλοις (SCHOL. πολυδένδροις· ἢ γὰρ τῶν δένδρων πυκνότης βαθείαν ἐργάζεται τὴν ὕλην) κορύφαις. *terra frondibus opaca*. REIS. Cf. Diss. Comment. in Pind. p. 168.

483. τρὶς ἐννέ', *thrice nine*. Porph.

τιθεῖς ἐλαίας, τάσδ' ἐπεύχεσθαι λιτάς.

ΟΙ. τούτων ἀκούσαι βούλομαι. μέγιστα γάρ. 485

ΧΟ. ὥς σφας καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν
στέρνων δέχεσθαι τὸν ἰκέτην σωτήριον,
αἰτοῦ σύ τ' αὐτὸς, κεί τις ἄλλος ἀντὶ σοῦ,
ἄπυστα φωνῶν μηδὲ μηκύνων βοήν.

ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταῦτά σοι 490

δράσαντι θαρσῶν ἂν παρασταίην ἐγώ.

ἄλλως δὲ δειμαίνοιμ' ἂν, ὦ ξέν', ἀμφὶ σοί.

de vit. Pythag. §. 17. εἰς δὲ τὸ Ἰδαῖον
καλούμενον ἄντρον καταβὰς, ἔρια ἔχων
μέλανα τὰς νενομισμένας τριττὰς ἐννέα
ἡμέρας ἐκεῖ διέτριψε, καὶ καθήγισε τῷ
Διὶ, τὸν τε στορνύμενον αὐτῷ κατ' ἔτος
θρόνον ἐθεάσατο.

Ib. ἐξ ἀμφοῖν χεροῖν. DALE: "with
both thy hands." No: *on both sides,*
right and left. Donner, more cor-
rectly: *zu beiden Seiten.*

483-4. κλῶνας ἐλαίας. Pausan. V.
15. 6. θύουσι δὲ ἀρχαῖόν τινα τρόπον
(Elei sc.), λιβανωτὸν γὰρ ὁμοῦ πυροῖς
μεμιγμένοις μέλιτι θυμιῶσιν ἐπὶ τῶν
βωμῶν· τιθέασι δὲ καὶ κλῶνας ἐλαίας
ἐπ' αὐτῶν, καὶ οἶνω χρῶνται σπονδῇ.

486-7. ὥς emphatic. *As* we term
them *Eumenides*, so pray them to
receive with hearts and minds suit-
able to their name (ἐξ εὐμενῶν στέρ-
νων), &c. &c. For the genitive, see
Matth. II. p. 998.

487. σωτήριον. Is this an active or
passive adjective? Reisig adopts
the former sense, and understands,
"who is to be the saviour of our
country." But this is a selfish con-
sideration, not likely to have crossed
the choral mind at such a moment.
I understand, *to his own health and*
safety. Cf. Æsch. Eum. 747. El-
lendt, whom see, objects to the
illustrations given by Hermann.

Dindorf observes: "significatione
passiva dictum pro σῶν."

488. ἀντὶ σοῦ, *in your place.* Cf.
Matth. 366. 1. Wund. ad Antig. 182.

Ib. σύ τ' αὐτὸς, Elmsl. from three
MSS. σύ γ', vulgo.

489. ἄπυστα (πυνθάνομαι), pass. of
which nothing is heard. Od. I. 242.
ᾧχετ' αἶστος, ἄπυστος. (Nulli-visus,
nulli-auditus.)

Ib. μηκύνων βοήν, *elevating the*
voice; or, prolonging the discourse. The
majority of the commentators adopt
the former sense: yet, that three pre-
cepts should be given, viz. to speak
little, to speak low, and then to
retire, without turning to look back
on divinities so fearful, seems more
agreeable to reason. How *brief* is
the prayer which the Chorus them-
selves put into the mouth of Œdipus,
or his substitute! Examples for the
use of *μηκύνειν* in the latter sense
are not wanting. El. 1484. *μηκύνειν*
λόγους. Herodot. II. 35. *μηκυνέων*
τὸν λόγον. Ellendt, adopting the first
sense, says: "Perperam Dœderl. in
Spec. p. 93. de longis precibus dici
existimat."

490. ἔπειτ' ἀφ. ἀστρ. Virg. VIII.
102. *fer cineres — transque caput*
jace; ne respexeris. Cf. Æsch.
Choeph. 99. Orph. de Lap. 739.

ΟΙ. ὦ παῖδε, κλύετον τῶνδε προσχώρων ξένων ;

ΑΝ. ἠκούσαμεν τε χῶ τι δεῖ πρόστασσε δρᾶν.

ΟΙ. ἐμοὶ μὲν οὐχ ὁδωτά. λείπομαι γὰρ ἐν 495

τῷ μὴ δύνασθαι μήθ' ὁρᾶν, δυοῖν κακοῖν.

σφῶν δ' ἀτέρα μολοῦσα πραξάτω τάδε.

ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν

ψυχὴν τὰδ' ἐκτίνουσαν, ἣν εὖνους παρῇ.

ἀλλ' ἐν τάχει τι πράσσετον· μόνον δέ με 500

μὴ λείπετ'. οὐ γὰρ ἂν σθένει τοῦμὸν δέμας

ἔρημον ἔρπειν οὐδ' ὑφηγητοῦ γ' ἄνευ.

ΙΣ. ἀλλ' εἰμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα
χρῆσται μ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.

ΧΟ. τοῦκείθεν ἄλσους, ὦ ξένη, τοῦδ'. ἣν δέ του 505
σπάνιν τιν' ἰσχυρῆς, ἔστ' ἔποικος, ὅς φράσει.

ΙΣ. χωροῖμ' ἂν εἰς τόδ'. Ἀντιγόνη, σὺ δ' ἐνθάδε
φύλασσε πατέρα τόνδε· τοῖς τεκοῦσι γὰρ

495. ὁδωτά (ὁδόω) plur. for sing. cf. Trach. 64. 949. 1118. Aj. 888. 1126. Phil. 524. 854. 1111. &c. &c. *that path is not for me to take.*

Ib. λείπομαι (τοῦ ὁδωτά εἶναι) sc. τοῦ πορεύεσθαι. ELL. For preposition at the end of the verse, cf. Œd. T. 555. Phil. 626.

496. μὴ δύνασθαι μήθ' ὁρᾶν, *want of strength and want of sight.*

Ib. Scribendum μηδ' cum Elmsleio. DIND. On μὴ—μήτε, see Matth. §. 609.

498-9. ἀρκεῖν ἐκτίν. Cf. Matth. II. 510.

499. εὖνους, *mit frommen Sinn.* Germ. P.

500. ἐν τάχει τι. "Nobis etwas schnell (*somewhat quickly*). Apte confert Dæderl. Aj. 854. σὺν τάχει τινί." WUND. Neue, considering τι as acc. to πράσσετον, compares infr. 732. El. 305

501. δέμας. Cf. El. 57.

502. ὑφηγητοῦ δίχα, Herm. Wund. ὑφηγητοῦ γ' ἄνευ, T. Farn. Gaisf. Dind.

504. χρῆσται, i. e. *χρεῖη ἔσται.* SCHOL. who illustrates by the Triptolemus of Soph. (fr. 537.),

χρῆσται δέ σ' ἐνθένδ' αὖτις.

(Where Dindorf observes, "rectius editor Romanus χρῆσται.") Cf. Ellendt in voc. and see a learned and ingenious note by Dindorf on the subject.

505. τοῦκείθεν ἄλσους τοῦδε, *dort im Haine.* DONN. *there in the grove.* "Pro ἐκεῖ dici videatur τοῦκείθεν ἄλσους τοῦδε. ELL.

506. σπάνιν ἰσχυρῆς = σπανίζης. Cf. sup. 223. ἔποικος, *accola.* ELL.

507. Ἀντιγόνη, σὺ δ'. Aj. 1409. παῖ, σὺ δ'. El. 150. Νιόβα, σὲ δ'. Cf. Bernhardt, p. 73.

οὐδ' εἰ πονεῖ τις, δεῖ πόνου μνήμην ἔχειν.

ΧΟ. δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακὸν, ὦ ξεῖν', ἐπε-
γείρειν· στροφ. α'. 510

ὅμως δ' ἔραμαι πυθέσθαι.

ΟΙ. τί τοῦτο;

ΧΟ. τὰς δειλαίας ἀπόρου φανείσας
ἀλγηδόνας, ἃ ξυνέστας.

ΟΙ. μὴ πρὸς ξενίας ἀνοίξης
τὰς σᾶς, πέπον, ἔργ' ἀναιδῇ. 515

ΧΟ. τό τοι πολὺ καὶ μηδαμὰ λῆγον
χρήζω, ξέν', ὀρθὸν ἄκουσμι' ἀκοῦσαι.

ΟΙ. ὦμοι.

ΧΟ. στέρξον, ἱκετεύω.

ΟΙ. φεῦ φεῦ.

510. δεινὸν, *grave*. Hermann compares Antig. 1096. τό τ' εἰκάθειν γὰρ δεινόν. The Scholiast compares Callimachus: τί δάκρυον εὐδον ἐγείρεις; Add Theognis 423. πολλάκι γὰρ τὸ κακὸν κατακείμενον ἔνδον ἄμεινον. See also Scholiast ad Plat. Phileb. p. 40. Metre: Tetram. chor. hyper. with base.

511. Metre: glyconic; as also 513, 514, 515, 516.

512. τί τοῦτο sc. ὁ βούλει πυθέσθαι. The Scholiast understands *περὶ* to be wanting in the next verse. Metre: amphibrach.

513-14. ἀπορος ἀλγηδὼν = ἀμήχανον ἄλγος. Electr. 140. a grief from which there is no means of extricating oneself. On φανείσας, cf. sup. 410.

514. ἃ ξυνέστας (συνίστημι). "Aoristus propria conveniendi aliquo vi dictus est Trach. 28. λέχος Ἑρακλεῖ κριτὸν ξυστάσα. Tralate (Æd. Col. 514.) *conflictari* significat." ELL. Cf. Neue ad Aj. 611. Wund. ad

Phil. 266.

515-16. πρὸς ξενίας τὰς σᾶς, by the hospitality which you have shewn me.

516. Libri, τὰς σᾶς. πέπονθ' ἔργ' ἀναιδῇ. Reis. Herm., τὰς σᾶς. ἃ πέπονθ', ἀναιδῇ. Both. Dind. Wund. as here given. Sophocles loved a touch of common human nature, but a word so much of common life as πέπον, and which is no where else to be found in tragic Greek, is a bold innovation.

517. τό τοι πολὺ καὶ μηδ. λῆγ. *quæ late dissipata est neque desinit dissipari*. Wund. On the τοι, see Hart. II. 344. Metre: dim. chor. hyper. with anac.

518. ὀρθὸν ἄκουσ. ἀκ. = ὀρθῶς ἀκοῦσαι. Reis. Neue compares El. 1034. οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.

519. στέρξον, *ergieb dich darein*. Reis. For metre (cret. catal.), Dindorf compares Arist. Lys. 783. αὐτὸς ἔτι παῖς ὢν.

ΧΟ. πείθου· καὶ γὰρ ὅσον σὺ προσχρήσεις. 520

ΟΙ. ἤνεγκον κακότατ', ὧ ξένοι, ἤνεγκον ἐκὼν μὲν, θεὸς ἴστω,
τούτων δ' αὐθαίρετον οὐδέν. [ἀντ. α'.

ΧΟ. ἀλλ' ἐς τί;

ΟΙ. κακᾶ μ' εὐνᾶ πόλις οὐδὲν ἴδριν 525
γάμων ἐνέδησεν ἄτα.

ΧΟ. ἡ μητρόθεν, ὥς ἀκούω,
δυσώνυμα λέκτρ' ἐπλήσω;

520. καὶ γὰρ. Supply ἐπειθόμην. For ὅσον σὺ προσχρήσεις, Reisig compares Æsch. Prom. 642. 786. The metre similar to 513; but here ending in antispast.

521. ἤνεγκον κακότατ' (κακότητ' ELL.). Comparing infr. 963. and Hom. Il. II. 304. 352. III. 6. VIII. 541. XII. 332. XVII. 757. Od. IV. 273. XII. 231. 427. there seems little doubt that we are here to render, *I have occasioned, I have been the author of much evil and calamity*. Dæderlein, who puts a similar interpretation on the words, illustrates by Il. XII. 332. and Evenus ap. Stob. Flor. XLIX. p. 354.

πρὸς σοφίᾳ μὲν ἔχειν τόλμαν μάλα σύμφορόν ἐστι,

χωρὶς δὲ βλαβερὴ καὶ κακότητα φέρει.

Ib. ἤνεγκον ἐκὼν. ἄκων libri. ἄνων Herm. ἐκὼν Both. Both's emendation has been adopted by Wunder and Dindorf: the former observing that the expression is used *per oxymorum* (does Sophocles indulge in such Euripidean subtleties and "Spitzfindigkeiten?"), and implies, that Œdipus had been at once the *willing* and *unwilling* author of these crimes: *willing*, because he had not been actually compelled to commit them; *unwilling*, because no forethought nor consent could be implied in them. Dindorf in like manner understands the two verses together

as equivalent to the Euripidean οὐχ ἐκὼν ἐκὼν (Iph. T. 512.), and the Homeric ἐκὼν ἀέκοντί γε θυμῷ. (Il. IV. 43.) Hartung's reading, ἤνεγκ', ἀέκων μὲν (Il. 411.), comes nearer to the Triclinian books, and agrees better I think with the sense, and with two subsequent passages: 964. 987.

Ib. θεὸς ἴστω. Cf. Trach. 399. Eur. Androm. 37. Iph. T. 1046.

523. αὐθαίρετον. As this is the only instance in Sophocles, where the antistrophic form of the glyconic is at variance with the strophic, Hermann and Dindorf doubt the genuineness of this word.

524. ἐς τί; *quonam respectu? quamnam in partem miser fuisti?* HERM. *quousque progressus es?* Matth. II. 1008. who understands, ἦλθες.

525. κακᾶ μ' εὐνᾶ, Lb. Elms. Wund. Dind. κακᾶ μὲν εὐνᾶ, vulg. κακᾶ μ' ἐν εὐνᾶ, Br. Herm. and others.

526. γάμων ἄτα. This appears to me like a Hebraism, i. e. *a most calamitous or polluted marriage*, the words to be put in apposition with εὐνᾶ. Antig. 862. ματρῶαι λέκτρων ἄται. Neue refers for the double dat. to his Œd. T. 27. Brunck translates: *nefario in toro civitas me inscium nuptiarum irretivit noxa*.

527-8. μητρόθεν δυσώνυμα conjugenda sunt, ita ut hæc verba rei

ΟΙ. ὦμοι, θάνατος μὲν τάδ' ἀκούειν,
ὦ ξεῖν'· αὐται δὲ δύ' ἐξ ἐμοῦ μὲν

530

ΧΟ. πῶς φήs ;

ΟΙ. παῖδε, δύο δ' ἄτα

ΧΟ. ὦ Ζεῦ.

ΟΙ. ματρὸς κοινᾶς ἀπέβλαστον ὠδίνος.

ΧΟ. αὐται γὰρ ἀπόγονοι τεαί;

στροφ. β'.

ΟΙ. κοιναί γε πατρὸς ἀδελφεαί.

535

ΧΟ. ἰώ. ΟΙ. ἰὼ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν

ΧΟ. ἔπαθες ΟΙ. ἔπαθον ἄλαστ' ἔχειν.

effectæ significationem habeant: *num torum tibi implesti, ut per matrem nefandus fieret?* HERM. (The Chorus may be considered as making a pause between every word, so fearful is the sense implicated in them.) The compounds of Sophocles commencing with *δυσ* deserve much consideration. In general they form a contrast to the Pindaric *εὐώνυμος* (see Diss. ad Nem. VII. p. 464).

528. ἐπλήσω. Cf. Pass. ad ἀναπίμπλημι. Carmichael, p. 236.

529. θάνατος. Aj. 215. θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει. Antig. 933. θανάτου τοῦτ' ἐγγυτάτῳ τοῦπος ἀφίικται.

530. ἐξ ἐμοῦ μὲν, Elms. Herm. Dind. ἐξ ἐμοῦ . . Wund.

532. δύο ἄτα, *two pollutions*. Antig. 533. τρέφων δύ' ἄτα κάπαναστάσεις θρόνων. “*δύο ἄτα filias vocat propter incestum cum matre connubium.*” DIND.

533. ἀπ᾽βλαστον. El. 440. πασῶν ἔβλαστε. NEUE.

534. ἀπόγονοι, *daughters*. The Chorus speak, not as ignorant of the fact, but in a sort of stupefaction, as Herm. observes. In this strophe, iambic the prevalent metre; here dim. iamb.

Ib. αὐται γὰρ ἀπόγονοι τεαί, Herm. ex conject. Wund. Dind. σαί τ' ἄρ'

εἰς' ἀπόγονοί τε καὶ, vulg.

535. “Aye, and their father's sisters too.” (The dreadful truth is again elicited, with many a pause between.)

536. ἐπιστροφαί, *assaults*. DÆD. Cf. infr. 1045. Perhaps better, *turns and returns*. Metre: iamb. dochm. dim. iamb.

537. ἔπαθες, ἔρεξας (539), ἔθου φόνον (542), ἔκανες (549). The marked character of the dialogue in these passages,—the Chorus starting the text, and Œdipus immediately supplying the context,—would have been rendered by a modern Metastasio in a manner equally *vif* and striking. Dale has missed the peculiarity, partly, it should seem, from not perceiving it, and partly from his confusion as to the parties speaking, and giving some of them more than their respective portions.

Ch. Are these thy daughters then,
Daughters at once and sisters of
their sire?

Œd. Alas!

Ch. Yes: thou dost well to weep.
The woes thou hast endured
are infinite.

Œd. And e'en oblivion's solace is denied me.

Ch. And thou hast done &c.

ΧΟ. ἔρεξας ΟΙ. οὐκ ἔρεξα. ΧΟ. τί γάρ; ΟΙ. ἐδεξάμην
δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος
ἐπωφέλησα πόλεος ἐξελέσθαι. 540

ΧΟ. δύστανε, τί γάρ; ἔθου φόνον ἀντ. β'.

ΟΙ. τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;

ΧΟ. πατρός; ΟΙ. παπαῖ, δευτέραν ἔπαισας ἐπὶ νόσῳ νόσον.

ΧΟ. ἔκανες ΟΙ. ἔκανον. ἔχει δέ μοι 545

ΧΟ. τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ
φράσω.

καὶ γὰρ ἀλούς ἐφόνευσα καὶ ὤλεσα·

νόμῳ δὲ καθαρὸς, αἰδρις εἰς τόδ' ἦλθον.

The wide difference between the languor of the above version, and the liveliness of the original, need not be pointed out.

Ib. On ἄλαστ' ἔχειν see Matth. II. 925.

538. ἔρεξας. ἀνόσια they would have added, but Œdipus prevents them.

541. ἐπωφέλησα. Passow, adopting Hermann's acute but somewhat subtle exposition of this passage, translates: *I received a reward from the state* (viz. Jocasta), *to receive which I assisted her not* (viz. in the matter of the Sphinx); πόλει or πόλιν being to be understood after ἐπωφέλησα. Matthiæ (I. 426.) understands ἐπωφέλησα in the sense of ὥφελον, *O that!* and so Dind. “ἐπωφέλησα pro ὥφελον dixit, usu singulari.” For Hartung's opinion, see Partikel-Lehre, II. 272.

Ib. ἐξελέσθαι (aor. 2. med. of ἐξαιρεῖν). Trach. 244. ταύτας—ἐξείλεθ' αὐτῷ (sibi elegit) κτῆμα καὶ θεοῖς κριτόν. In the present instance, says Ellendt, “acceptum præmium adsignificatur.” See also Blomf. Gloss. Ag. 927. On the genitive πόλεος after ἐξελέσθαι see Bernh. p. 146.

542. τί γάρ, *for what else but a wretch are you?* ἔθου φόνον = ἐφόνευσας.

544. ἐπὶ νόσῳ (Pind. Nem. VI. 100. πεμπτόν ἐπὶ εἴκοσι) νόσον, *a blow added to a former blow.*

545-6. ἔχει δέ μοι πρὸς δίκας τι, *habet ea res mihi aliquid veniæ a facti justitia.* HERM. πρὸς δίκας τι ἔχειν = δίκαιον εἶναι. Matth. §. 590.

Ib. τί γάρ (πρὸς δίκας ἔχει τι);

547. ἀλούς. I understand the word in its simplest sense, *caught, entrapped, circumvented.* Infr. 763. τί ταῦτα πειρᾷ καμὲ δευτέρον θέλεις | ἐλεῖν, ἐν οἷς μάλιστ' ἂν ἀλγοίην ἀλούς; Ant. 496. ἐν κακοῖσι ἀλούς. Dæderl. and Herm. *convictus.* (The latter observing that μέν is to be supplied.) Dindorf connects καὶ γὰρ ἐάλων μὲν φονεύσας καὶ ὀλέσας, νόμῳ δὲ—. ἀλούς, *ex conject.* Herm. Wund. Dind. ἄνους, Pors. Elms. Gaisf. ἀγνώς, Tyrwh. Br. ἄλλους, libri.

548. νόμῳ δὲ καθαρὸς, but pure as far as law and usage are concerned; because the *homicide* was committed in self-defence, and I had no knowledge that I was committing a *paricide.*

ΧΟ. καὶ μὴν ἄναξ ὅδ' ἡμῖν Αἰγέως γόνος

Θησεὺς κατ' ὁμφὴν σὴν ἐφ' ἀστάλη πάρα.

550

ΘΗΣΕΥΣ.

πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ

τὰς αἵματηρὰς ὁμμάτων διαφθορὰς

ἔγνωκά σ', ὦ παῖ Λαΐου, τανῦν θ' ὁδοῖς

ἐν ταῖσδ' ἀκούων μᾶλλον ἐξεπίσταμαι.

σκευὴ τε γάρ σε καὶ τὸ δύστηνον κάρα

555

δηλοῦτον ἡμῖν ὄνθ' ὅς εἰ, καί σ' οἰκτίσας

θέλω 'περέσθαι, δύσμορ' Οἰδίπου, τίνα

πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων

αὐτός τε χὴ σὴ δύσμορος παραστάτις.

δίδασκε. δεινὴν γάρ τιν' ἂν πράξιν τύχοις

560

λέξας, ὁποίας ἐξαφισταίμην ἐγώ.

ὥς οἶδά γ' αὐτὸς ὥς ἐπαιδεύθην ξένος,

Ib. εἰς τόδ' ἦλθον. Wunder illustrates by Cic. ad Att. II. 17. nusquam huc venissent, nisi &c. Cf. Matth. §. 578. c.

549. καὶ μὴν ὅδ'. Antig. 526. καὶ μὴν ἦδ'.

550. κατ' ὁμφὴν σὴν, in obedience to your invitation, or message. Hermann's application of this word to the secrets which Œdipus was to communicate, seems more subtle than correct.

Ib. ἐφ' ἀστάλη, i. e. ἐφ' ᾧ ἐστάλη. Dind. Wund. ὅς ἐστάλη, Herm. ἀπεστάλη, Libri. El. 404. χωρήσομαι τὰρ' οἵπερ ἐστάλην ὁδοῦ. Eur. Bacch. 454. ἐφ' ὅπερ ἐς Θήβας πάρει.

551. On the dramatic character of Theseus generally, and more particularly in reference to Sophocles, see Thudichum, p. 289.

553-4. ὁδοῖς ἐν ταῖσδ'. Per vias hasce. REIS.

555. σκευή, attire.

Ib. τὸ δύστηνον κάρα, alluding to his sightless eyes.

556. δηλοῦτον—ὅς εἰ. Ostendunt nobis esse te eum, qui es. WUND. Pind. Pyth. II. 131. γένοι' οἶος ἐσσι (where see Dissen).

558. προστροπή. Hesych. ἱκετεία. The deep connection of this word with persons, who came in supplicatory form, is well known to those conversant with the Eumenides of Æschylus. Infr. 1309. προστροπαίους—λιτὰς ἔχων. Passow renders προστροπὴν πόλεως ἔχειν, simply, to make request.

559. παραστάτις, quæ adstat. Trach. 889. ὥς δὴ πλησία παραστάτις. Here, companion.

560-1. δεινὴν — ἐγώ. Some strangely difficult business must be mentioned by you, from which I should turn away.

562. ἐπαιδεύθην ξένος, viz. at the court of Pittheus in Trœzenë, as Œdi-

ὥσπερ σὺ, χῶς τις πλείστ' ἀνὴρ ἐπὶ ξένης
 ἤθλησα κινδυνεύματ' ἐν τῷμῳ κάρῃ,
 ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, 565
 ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ
 ἔξοιδ' ἀνὴρ ὦν χῶτι τῆς ἐς αὖριον
 οὐδέν πλεόν μοι σοῦ μέτεστιν ἡμέρας.

ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
 παρήκεν, ὥστε βραχέα μοι δεῖσθαι φράσαι. 570
 σὺ γάρ μ' ὅς εἰμι, κάφ' ὅτου πατρὸς γεγῶς
 καὶ γῆς ὁποίας ἦλθον εἰρηκῶς κυρεῖς·
 ὥστ' ἐστί μοι τὸ λοιπὸν οὐδέν ἄλλο, πλὴν

pus had been brought up at the court of Polybus. Pausan. I. 27. 8. The construction, as Hermann observes, is : ὡς οἶδά γ' αὐτὸς, ὡς ξένος, ὥσπερ σὺ, ἐπαιδεύθην, καὶ ἤθλησα κινδυνεύματα ὡς τις πλείστα ἀνὴρ ἀθλήσας. Brunck compares Virg. Æn. I. 628. On ξένος implying, in a foreign land, see Wund. ad Electr. 849.

563. ὡς τις πλείστ'. Cum superlativo adjectivi dicti ὡς unum exemplum reperi. Œd. Col. 563. ut quis plurima : i. e. plurima, si quis alius, pertuli. ELL.

564. ἀθλεῖν. Hom. Il. VII. 453. XV. 30. intransitive in the first instance ; transitive in the second. κινδύνευμα. Antig. 42.

565. ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', i. e. ὥστε οὐδένα ἂν ξένον, ὄντα, ὥσπερ σύ. Hermann (not without the authority of excellent MSS.) reads οὐδέν ὄνθ'. But would a noble-minded man like Theseus have used so humiliating an expression to a fallen monarch like Œdipus ?

566. συνεκσώζειν, either, to assist in preserving, or, to preserve in conjunction with (glancing at Antigone. cf. infr. 1632). On μὴ οὐ, see

Matth. p. 1082.

567. ἀνὴρ = ἄνθρωπος, i. e. a member of the human race, in all its weaknesses, casualties, &c. Cf. Antig. 768. fgmm. 682. 708.

567-8. τῆς ἐς αὖριον μέτεστιν ἡμέρας. Cf. Bernh. 437. Kühn. §. 519, a.

569. τὸ σὸν . . λόγῳ. 'Your nobleness of mind conspicuous in a speech, however brief.'

570. παρήκεν. The best commentators seem agreed in deriving this verb from παρίεναι, to permit. Infr. 591. παρίεσαν. El. 1482. ἀλλὰ μοι πάρες κἂν σμικρὸν εἰπεῖν.

Ib. ὥστε δεῖσθαι ἐμοὶ (τὰ πράγματα) βραχέα φράσαι, ut res mihi indigeat pauca dicere. HERM. ut mea res brevi oratione indigeat. ELL. Wunder observes, that δεῖσθαι must either be considered as equivalent to δεῖν, which was Dæderlein's opinion, or that two constructions have been mixed : δέομαι βραχέων φράσαι and δεῖ μοι βραχέα φράσαι. For the former he compares Xen. Anab. V. 419. VII. 3. 10.

572. γῆς ὁποίας. For gen. cf. Electr. 324. Matth. §. 354. ζ.

Ib. ἦλθον = ἔφυν. cf. Bernh. p. 166.

εἰπεῖν ἃ χρήζω, χῶ λόγος διοίχεται.

ΘΗ. τοῦτ' αὐτὸ νῦν δίδασχ', ὅπως ἂν ἐκμάθω.

575

ΟΙ. δώσων ἰκάνω τοῦμὸν ἄθλιον δέμας
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφὴ καλή.

ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἥκειν φέρων;

ΟΙ. χρόνῳ μάθοις ἂν, οὐχὶ τῷ παρόντι που.

580

ΘΗ. ποίῳ γὰρ ἢ σὴ προσφορὰ δηλώσεται;

ΟΙ. ὅταν θάνω γῶ, καὶ σύ μου ταφεὺς γένη.

ΘΗ. τὰ λοίσθι' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ
ἢ λῆστιν ἴσχεις ἢ δι' οὐδενὸς ποιεῖ.

ΟΙ. ἐνταῦθα γάρ μοι κείνα συγκομίζεται.

585

ΘΗ. ἀλλ' ἐν βραχεὶ δὴ τήνδε μ' ἐξαιτεῖ χάριν.

574. χῶ λόγος διοίχεται. Und die Red' ist schon am Ziel. DONN. *and the speech (on my part) is at an end.* Eur. Suppl. 530. *χὴ δίκη διοίχεται.*

577. σπουδαῖον (*quod exspectatur non dignum.* ELL.) εἰς ὄψιν (*quod adspectum attinet.* WUND.) Matth. §. 578, c.

577-8. i. e. τὰ κέρδη παρ' αὐτοῦ μᾶλλον ἀγαθὰ ἐστίν ἢ καλὴ ἢ μορφὴ. DÆD. Neue compares Antig. 1050. ὅσῳ κράτιστον κτημάτων εὐβουλία.

579. ἀξιοῖς, *gloriaris.* NEUE.

581. ποίῳ sc. χρόνῳ.

Ib. προσφορὰ, properly, *accession* (infr. 1270.); here, the κέρδος, or advantage, of which you speak.

Ib. δηλώσεται for δηλωθήσεται.

582. σύ μου ταφεὺς γένη. And *thou* hast paid me my sepulchral rites!

583-4. τὰ λοίσθι'—βίου. Generally: your request (viz. that I should be your ταφεὺς) can have respect only to the last stage of life: either you forget the intervening part, or set no value upon it. On τὰ ἐν μέσῳ, as accusative to λῆστιν

ἴσχεις, see Matth. §. 421, 4. To the examples there given, Ellendt in voc. λῆστις adds Eur. Ion 733. πόλις ἔχοι σκῆψιν ξενικὸν εἰσβολάν. Bacch. 1281. τὸ μέλλον καρδία πῆδημ' ἔχει. Isoc. c. Callim. 448, 13. τὴν δίαιταν ἔξαρνον εἶναι.

584. λῆστιν ἴσχεις. To illustrations given above (v. 223.), add El. 214. οὐ γνώμαν ἴσχεις = οὐ γινώσκεις. See also Bernhardt, p. 125.

Ib. δι' οὐδενὸς ποιεῖσθαι, to set no value on. Matth. §. 580, b.

585. ἐνταῦθα (in your being my ταφεὺς) κείνα (those things of which you speak) συγκομίζεται (*are conjoined*). DONN. Erlang' ich jenes, kommt zugleich mir dieses zu. GERM. P. In Jenem liegt auch dieses inbegriffen. For the sense of ἐνταῦθα as here given, cf. CEd. T. 598. El. 21. &c. &c. SCHOL. διὰ τοῦ τέλους καὶ τὰ μέσα τοῦ βίου εὐτυχήσει· προσδοκῶν γὰρ σὺ ὠφελήσεσθαι παρ' ἐμοῦ, ὅταν ἀποθάνω, ζῶντά με γηροβοσκήσεις.

586. ἐν βραχεὶ sc. οὖσαν. Generally: *the favour you ask of me lies in a small compass, or, this is a very*

ΟΙ. ὄρα γε μὴν· οὐ σμικρὸς, οὐκ, ἄγων ὅδε.

ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ 'μοῦ λέγεις;

ΟΙ. κείνοι κομίζουσιν κείσ' ἀναγκάζουσί με.

ΘΗ. ἀλλ' εἰ θέλοντά γ', οὐδὲ σοὶ φεύγειν καλόν.

590

ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν.

ΘΗ. ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.

ΟΙ. ὅταν μάθης μου, νουθέτει, τανῦν δ' ἔα.

ΘΗ. δίδασκ'. ἄνευ γνώμης γὰρ οὐ με χρὴ λέγειν.

small favour which you ask of me.
El. 673. ἐν βραχεῖ ξυνθεῖς λέγω. On
δὴ, see Hart. I. 281.

587. I understand Œdipus (who speaks with great solemnity and earnestness) to say: "but trivial as this affair of my sepulture may appear, there will be no small turmoil and contest about it." ἄγων, *discremen*, ELL. *periculum*, HERM. μὴν, *yet*, Matth. p. 1069. Hartung (II. 388.) translates: O, sieh zu, nicht klein ist der Kampf, den du für mich übernimmst.

588. Do you speak in reference to your children (τὰ τῶν ἐκγόνων = τοὺς ἐκγόνους) or me?

589. κείνοι. The bitter and contemptuous feelings of Œdipus are fully evinced by the emphatic pronoun κείνοι, and the equally emphatic adverb κείσε.

Ib. ἀναγκάζουσι, Hart. (II. 308.) ἀναγκάσουσι, DIND. Some light may perhaps be thrown on this verse and the following, if instead of rendering ἀναγκάζειν by *command*, *compel*, as Hermann and other commentators do, we adopt the frequent Platonic sense of, *think necessary*; (Œdipus speaking with a bitter sneer.) As instances of this Platonic use of the word, Heindorf adduces Cratyl. 432, c. Sympos. 202, a. Parm. §. 14.

590. ἀλλ' εἰ θέλοντά γε, ELMS. DIND. ἀλλ' εἰ θέλοντάς γ', REIS.

HERM. WUND. DÆD. MATTH. Hart. (II. 212.) With Elmsley's and Dindorf's reading, the general sense would seem to be,—“it may be, with your own consent—nor is it reputable for you to live in exile.” If we read θέλοντες, “and if *eager*, *anxious* (cf. Plat. Theæt. 143, d. 1 Leg. 630, b. Charm. 154, e.) to bring you back to Thebes, why should you object? it surely is not becoming” &c. And much in the same way Dr. Gaisford understands the passage: “Nescio an præstet θελόντων, sc. pro θελέτωσαν, hoc sensu: *fac istos ita velle*.” θέλουντ' ἄν, Par. B. T. Farn. θέλοντά γ', Lb. θέλοιεν ἄν, Vat. Ven.

Ib. οὐδέ. Hartung (II. 122.) says we must read μήτε.

591. ἤθελον sc. φεύγειν.

592. ὦ μῶρε. “Oh most unwise!” DALE.

Ib. θυμὸς δ'. Hermann has well expressed the force of the particle, which Brunck had rejected: *vera dicis, sed ira in malis nihil prodest*. For construction, cf. El. 934. for sentiment, Phil. 1387. ὦ τῶν, διδάσκου μὴ θρασύνεσθαι κακοῖς.

593. ὅταν μάθης μου. “La. μάθης με. quod minime damnum.” HERM. ὅταν μάθης, με νουθέτει. Lb.

594. ἄνευ γνώμης, without information—till I have full knowledge of the circumstances.

- ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά. 595
 ΘΗ. ἢ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;
 ΟΙ. οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.
 ΘΗ. τί γὰρ τὸ μείζον ἢ κατ' ἄνθρωπον νοσεῖς;
 ΟΙ. οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην
 πρὸς τῶν ἐμαυτοῦ σπερμάτων· ἔστιν δέ μοι 600
 πάλιν κατελθεῖν μήποθ', ὥς πατροκτόνῳ.
 ΘΗ. πῶς δῆτά σ' ἂν πεμψαίαθ', ὥστ' οἰκεῖν δίχα;
 ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάζει στόμα.
 ΘΗ. ποῖον πάθος δείσαντας ἐκ χρηστηρίων;
 ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῇναι χθονί. 605
 ΘΗ. καὶ πῶς γένοιτ' ἂν τὰμὰ κακείνων πικρά;
 ΟΙ. ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται

596. παλαιὰν ξυμφορὰν, viz. the murder of his father, and subsequent marriage with Jocasta.

598. The question of Theseus must be understood as expressing the utmost astonishment—a parricide! an incestuous! and yet apparently some still greater evil, something beyond the ordinary lot of mortality to communicate! Œdipus, who sees what astonishment his excited feelings have created, extenuates matters by his οὕτως ἔχει μοι. For Matthiæ's opinion of the construction, cf. §. 265. Obs. 4. I speak under correction, but it does not appear to me, that *τι* at the commencement of a verse does always imply an interrogative pronoun. Cf. Œd. T. 1471.

600. ἔστιν, *it is legal*.

601. κατελθεῖν, a term more particularly used of a person returning from exile. Cf. Arist. in Ran. 1165.

602. πεμψαίαθ' (cf. Neue ad Œd. T. 434.) = μεταπεμψαίαθ', *send for, fetch*. The sense would, I think, be im-

proved by putting a note of interrogation here, as well as at δίχα. But if, as a parricide, says Theseus, you cannot enter your native land, to what purpose do they send for you? is it on condition that you dwell apart from the other citizens? Wunder illustrates this sense of ὥστε by Xen. Anab. V. 6, 26. Thucyd. IV. 37.

603. τὸ θεῖον στόμα. "non vaticinia, sed deus vates." ELL. In his Annotations, Dindorf observes, "Restituendum ἐξαναγκάσει ex La. Lb. B. T. V."

604. ἐκ χρηστηρίων, secundum oracula. REIS.

605. SCHOL. ἀντὶ τοῦ, ὑπὸ ταύτης τῆς χθονὸς πληγῇναι (*cladem accipere* ELL.).

606. τὰμὰ κακείνων, *I and they*. Eur. Phœn. 484. τοῦμόν τε καὶ τοῦδε. Cf. Matth. §. 268. Obs. 1.

Ib. πικρά, *at enmity* (with each other). Aj. 1359. ἢ κάρτα πολλοὶ νῦν φίλοι καὶ οὖτις πικροί. infr. 615.

607. sq. Cf. Klausen's Æsch. Theol. p. 20.

θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε
 τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.
 φθίνει μὲν ἰσχύς γῆς, φθίνει δὲ σώματος 610
 θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία.
 καὶ πνεῦμα ταυτὸν οὔ ποτ' οὔτ' ἐν ἀνδράσιν
 φίλοις βέβηκεν, οὔτε πρὸς πόλιν πόλει.
 τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρω χρόνῳ
 τὰ τερπνὰ πικρὰ γίγνεται, καὶ οὕτως φίλα. 615
 καὶ ταῖσι Θήβαις εἰ τανῦν εὐημερεῖ
 καλῶς τὰ πρὸς σέ, μυρίας ὁ μυρίος
 χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰὼν,
 ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
 δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου 620
 ἵν' οὐμὸς εὐδῶν καὶ κεκρυμμένος νέκυς

608. κατθανεῖν. μὴν θανεῖν Philostr. V. Apoll. p. 353.

609. Cf. Aj. 646. 714.

610. Reisig refers to Œd. T. 25.

612. πνεῦμα, animus. REIS. figure, quasi de "spirante animo benevolo et amoris pleno, cf. Markl. ad Eur. Suppl. 553." ELL. Dæderlein cites Eur. Iph. T. 1282. Neue, Æsch. Suppl. 27. Eur. El. 1151.

613. βέβηκεν, versatur.

615. τὰ τερπνὰ, amicitia. WUND. "Semel in arsi producitur πικρά." ELL.

616. εὐημερεῖν, to be on good and friendly terms with a person. PASS. εὐημερεῖν, nihil est aliud quam tranquillum esse. HERM.

617. καλῶς τὰ πρὸς σέ. Sic bene correxerunt scripturam omnium librorum καλῶς τε πρὸς σέ. SCHÆF. Wunder, considering the whole passage as corrupt, contents himself with the reading of the MSS.

617-18. ὁ μύριος χρόνος. Pind. Isth. IV. 36. μύριον χρόνον. (imensum per tempus. DISS.) Cf. Wund.

ad Antig. 1047.

618. ἰὼν, in its progress. Dæderlein comparing infr. 1771. ἰόντα φόνον. Eur. Phœn. 1637. καὶ παρθενεύου τὴν ἰοῦσαν ἡμέραν μένουσα, translates, χρόνος ἰὼν, postera ætas. For the opinion generally, cf. El. 1365. Antig. 1064.

620. δόρει. On the use of this dative by Sophocles, instead of δορί, see Neue ad Aj. 1056, and a learned note by Wunder.

Ib. διασκεδῶσιν (διασκεδαννύναι), infr. 1341. Antig. 287. γῆν ἐκείνων καὶ νόμους διασκεδῶν.

Ib. ἐκ σμικροῦ λόγου, on light pretext. Phil. 730. ἐξ οὐδενὸς λόγου, (for no reason.)

621. ἵνα. The commentators differ whether this is an adverb of time or place. Schæfer decides for the former, Hermann for the latter. Agreeing myself with Schæfer, I suppose this and the two following verses to be a sudden outburst on the part of Œdipus, who speaks abstractedly, and as it were to him-

ψυχρός ποτ' αὐτῶν θερμὸν αἶμα πίεται,
 εἰ Ζεὺς ἔτι Ζεὺς, χῶ Διὸς Φοῖβος σαφής.
 ἀλλ' οὐ γὰρ αὐδᾶν ἡδὺ τὰκίνητ' ἔπη,
 ἔα μ' ἐν οἷσιν ἡρξάμην, τὸ σὸν μόνον

625

self. At v. 624, suddenly recollecting that the recent communication of Ismenē respecting the Theban slaughter, which is to take place near his tomb, if ever they approach it, is a state-secret to be *divulged* to one person only at a time, he catches himself up, and proceeds in a more composed tone. In this view of the case, *ἵνα* might be translated, *then is the time when* &c.

622. ψυχρός...θερμόν. For the opposition, cf. Antig. 88.

Ib. πίεται, *will drink*. See Buttmann and Carmichael in πίνω. Æsch. Eum. 936. πιούσα κόνις μέλαν αἶμα πολιτᾶν.

623. εἰ Ζεὺς, in allusion to his prophetic powers.

Ib. Διὸς Φοῖβος. Cf. Aj. 172. 401. 450. 952. for the ellipse; Trach. 19. for the ellipse filled up. To instances given in a former play of Phœbus as the mere agent of Zeus in prophetic declarations, add Æsch. Sacerd. fr. 1. 2. ταῦτα γὰρ πατήρ Ζεὺς ἐγκαθίει Λοξία θεσπίσματα. Eum. 19. Διὸς προφήτης δ' ἐστὶ Λοξίας. 684. κᾶγωγε χρησμούς τοὺς ἐμούς τε καὶ Διὸς | ταρβεῖν κελεύω. See also infr. 792-3. and Klausen's Theol. Æsch. p. 74.

Ib. σαφής, *the author of oracles which* (infr. 792.), *from their clearness and want of ambiguity, may be depended on*. Cf. Œd. T. 390. 1011. Il. IV. 404. ἐπιστάμενος σάφα (i. e. ἀληθῶς) εἰπεῖν. (We are at present dealing with classic poetry, and wish not to intrude unnecessarily on the ideas connected with it: but the time will come when the subject of ancient oracles must be more closely

looked into, and the reader's attention drawn to that Being, who considers all pretensions to prophecy as the most daring of invasions on his peculiar prerogative, and proclaims himself as "the Jehovah, who alone speaks truth and gives *direct* answers." Isaiah XLV. 19.)

624. ἀλλ' οὐ γάρ. The doctrine of ἀλλὰ γάρ, with and without an intermediate word, has been explained by Hartung, I. 470. &c.

Ib. ἀκίνητα (α, κινέω), was verschweigen werden muss, *that which must not be divulged*. PASS. Antig. 1060. ὄρσεις με τὰκίνητα διὰ φρενῶν φράσαι. Cf. infr. 1526.

625. ἔα (sc. εἶναι) μ' ἐν οἷσιν ἡρξάμην, sc. εἶναι, i. e. *sine me consistere in iis, quæ dicere cæpi*; i. e. *sufficiat dixisse quæ exponere cæpi*. WUND. The political wisdom of this reserve is clear enough. The mysterious secret which is to be finally entrusted to Theseus, and to him alone, with right of communicating to one other person at his death, and so on for ever, is again held in *terrorem* over the Bœotians. How these intimations were received by those present in the theatre, it is not for us to say; but we can fancy some resident by the Theban river Ismenus nudging some dweller at Dircē, and observing: "All this is very fine; but did not our wise neighbours keep fast hold of the mountain-passes between them and us, as well as the bones of old Œdipus, the latter alone would not keep the tiles of Athens from rattling some fine morning about her ears." "Ἰττω Δεὺς" (Arist. Ach. 911.), rejoins the man of Dircē

πιστὸν φυλάσσω· κοῦποτ' Οἰδίπουν ἐρεῖς
ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με.

ΧΟ. ἀναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
γῇ τῇδ' ὅδ' ἀνὴρ ὥς τελῶν ἐφαίνετο.

630

ΘΗ. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλῃ
τοιοῦδ', ὅτῳ πρῶτον μὲν ἡ δορύξενος
κοινὴ παρ' ἡμῖν αἰέν ἐστιν ἐστία;
ἔπειτα δ' ἰκέτης δαιμόνων ἀφιγμένος
γῇ τῇδε κᾶμοι δασμὸν οὐ σμικρὸν τίνει.
ἀγὼ σεβισθεὶς οὔποτ' ἐκβαλῶ χάριν
τὴν τοῦδε, χώρα δ' ἔμπαλιν κατοικιῶ.
εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μίμνειν, σέ νιν

635

(taking care, at the same time, that his vulgar dialect did not reach an Attic ear): "Jove knows thou art right; their state-safety is deposited in Phylë and ¹Deceleia, not in a few empty words whispered from father to son; but we may yet chance to find the cue of the road between Colonos and Athens, in spite of all the whispering."

625-6. τὸ σὸν πιστὸν (=τὴν σὴν πίστιν), or, as Ellendt expresses it, τὸ σὸν φυλάσσω, ὥστε πιστὸν εἶναι, *a tua parte fidem servans*. Wunder refers to sup. 585. for an explanation of the meaning. A better reference, I think, would be to 565 sq. where Theseus pledges himself to Œdipus for a safe and unmolested residence in his dominions.

628. θεοί. More particularly Zeus and Apollo. Cf. sup. 277. ψεύσουσί με, *facient ut mendax videar*. On εἴπερ, see Hart. I. 343.

630. ὥς τελῶν (*præstiturus*) ἐφαίνετο. Aj. 326. καὶ δηλὸς ἐστιν ὥς τι

δρασείων κακόν.

631. ἐκβάλλειν, fere est Latine *repudiare*. REIS. Infr. 636. οὔποτ' ἐκβαλῶ χάριν. εὐμένειαν, *benevolence*, *good will*.

632. ὅτου, Dind. in text; ὅτῳ, in Annotat. ex Suida, in v. δορύξενος. ὅτῳ Wund. Gaisf.

634. δαιμόνων, i. e. *Furiarum*. Cf. Diss. ad Pind. Nem. V. p. 415. On the construction ἰκέτης δαιμόνων, see Wund.

635. δασμὸν, *payment for the protection received*.

637. The commentators fluctuate between ἔμπαλιν and ἔμπολιν. Those who, with Hermann, Gaisford, &c. prefer the former, will translate, *on the contrary* (Trach. 358. Herodot. I. 207. Valck. Hippol. 388. Diss. ad Pind. Ol. XI. p. 137). The latter word, adopted by Wunder from Musgrave's conjecture, needs no explanation. Dind. reads ἔμπαλιν in text, ἔμπολιν in Annotat. Cf. infr. 1156.

¹ Two of the five passes through Cithæron and Parnes, the great mountain barrier between Bœotia and Atticæ.

τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
τόδ' ἡδὺν, τούτων, Οἰδίπου, δίδωμί σοι
κρίναντι χρῆσθαι. τῇδε γὰρ ξυνοίσομαι.

640

ΟΙ. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ.

ΘΗ. τί δῆτα χρήζεις; ἡ δόμους στείχειν ἐμούς;

ΟΙ. εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρός ἐσθ' ὅδε,

ΘΗ. ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι.

645

ΟΙ. ἐν ᾧ κρατήσω τῶν ἐμ' ἐκβεβληκότων.

ΘΗ. μέγ' ἂν λέγοις δώρημα τῆς συνουσίας.

ΟΙ. εἰ σοί γ' ἅπερ φῆς ἐμμενεί τελοῦντί μοι.

ΘΗ. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὐ σε μὴ προδῶ.

ΟΙ. οὗτοι σ' ὑφ' ὄρκου γ', ὥς κακὸν, πιστώσομαι.

650

638. ἐνθάδ', sc. in Colonos.

Ib. σε, i. e. the choral troop.

640. For τόδε with infinitive preceding, Reisig compares Trach. 458. τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν. Horat. Sat. 1. 1. 78. an vigilare metu exanimem—hoc juvat? See also Bernh. p. 283. Elmsley observes upon the inaccuracy of the poet's language in making τούτ. Οἶδ. δίδωμί σοι κρίναντι χρῆσθαι an apodosis to εἰ δ' ἐμ.—ἡδύ. "Eligendi enim optio ad utramque conditionem pertinet."

640—1. τούτων κρίναντι. See Bernh. p. 146. and cf. CEd. T. 640.

641. ξυνοίσομαι. SCHOL. συμπράξομαι, ὥς σὺ βούλει. For in this way (i. e. by leaving you to make your own election), I shall act in concert with your wishes, which ever way they tend. So El. 946. ξυνοίσω (SCHOL. συμπονήσω) πᾶν ὅσον περ ἂν σθένω. 1465. συμφέρειν τοῖς κρείσσοσιν.

642. Cf. Klausen's Theol. Æsch. 82. On εὖ δίδόναι cf. CEd. T. 1081.

644. εἴ μοι θέμις γ' ἦν, si mihi fas esset, HERM. utinam, BR.

646. κρατήσω, victurus sum. Hart.

II. 275.

647. μέγ' ἂν—συνουσίας, sc. εἰ δύναιο κρατεῖν τῶν ἐχθρῶν ἐνθάδε μένων. SCHOL. Phil. 117. τοῦτό γ' ἔρξας δύο φέρει δωρήματα (advantages).

Great recompense thou nam'st for thine abode

In these our realms. DALE.

648. General meaning: I shall abide by my contract, if you remain steady to yours.

Ib. φῆς, promise. Cf. CEd. T. 1520.

Ib. "Res dicitur ἐμμένειν τινι, quam quis animo servat, ut in Æschyl. Prom. 534. ἀλλά μοι τόδ' ἐμμένοι καὶ μήποτ' ἐκτακείη." REIS.

Ib. τελοῦντι, about to perform. Sup. 465. ὥς νῦν πᾶν τελοῦντι προξένει. 503. ἀλλ' εἰμ' ἐγὼ τελοῦσα. Cf. Matth. §. 555, Obs. 2. Kühn. §. 662.

649. τὸ τοῦδέ γ' ἀνδρός, as far as I am concerned. Matth. §. 283.

650. ὑφ' ὄρκου (cf. Antig. 223.) πιστοῦν, to bind by an oath. Phil. 811. οὐ μὴν σ' ἔνορκόν γ' ἀξιῶ θέσθαι. Cf. Matth. §. 592. On οὗτοι, see Hart. II. 355.

ΘΗ. οὐκ οἶσθ' ἀπειλὰς γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
 ΟΙ. πῶς οὖν ποιήσεις; ΘΗ. τοῦ μάλιστ' ὄκνος σ' ἔχει;
 ΟΙ. ἥξουσιν ἄνδρες ΘΗ. ἀλλὰ τοῖσδ' ἔσται μελον.
 ΟΙ. ὄρα με λείπων ΘΗ. μὴ δίδασχ' ἃ χρή με δρᾶν.
 ΟΙ. ὀκνοῦντ' ἀνάγκη ΘΗ. τοῦμὸν οὐκ ὀκνεῖ κέαρ. 655
 ΟΙ. οὐκ οἶσθ' ἀπειλὰς ΘΗ. οἶδ' ἐγὼ σε μή τινα
 ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
 πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
 θυμῷ κατηπείλησαν· ἀλλ' ὁ νοῦς ὅταν
 αὐτοῦ γένηται, φροῦδα τ' ἀπειλήματα. 660
 κείνοις δ' ἴσως κεί δειν' ἐπερρώσθη λέγειν
 τῆς σῆς ἀγωγῆς, οἶδ' ἐγὼ, φανήσεται
 μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.

651. "You would not gain more (πέρα) by my oath than by my promise (λόγῳ)." On the verb φέρειν (active for middle) see Matth. §. 496, 5.

653. ἥξουσιν ἄνδρες (viz. to carry him to Thebes).

Ib. τοῖσδε, emphatic; viz. the Chorus. ἔσται μελον = μελήσει. Cf. infr. 1586. ἄνδρες, Herm. Wund. Dind. ἄνδρες, Br. Gaisf.

654. ὄρα με λείπων, sc. μὴ ἐκείνοι ἀπάξουσιν. BOTH.

655. ὀκνοῦντ' ἀνάγκη, "a man in terror must" (repeat his entreaties, he means to say, but the bold heart of Theseus does not allow him to complete his sentence). SCHOL. οὐ νεμεσητόν μοι, εἰ ὑπὸ δέους [ἐπὶ] τὰ αὐτὰ συνεχῶς λέγω· τὸν φοβούμενον γὰρ ἀνάγκη ταῦτα λέγειν.

657. πρὸς βίαν ἐμοῦ, against my will. Aj. 1327. πρὸς βίαν θάψειν ἐμοῦ.

658. πολλαὶ δ' ἀπειλαί. As in a former verse (63), ξυνουσία, it was seen, might from Sophoclean practice be considered the same as συνναίοντες, so here we have the assur-

ance of the Scholiast that ἀπειλαὶ is equivalent to ἀπειλοῦντες. (Minas pro hominibus minantibus nominasse poetam animadvertit scholiasta. DIND.) On this frequent use of abstract for concrete nouns by Sophocles we shall dwell more largely in a future play.

659. θυμῷ, passionately. Cf. nos in Œd. T. 1526.

661. κείνοις (Thebanis sc.), emphatic. ἴσως, profecto, REIS. rather, it may be, with an ironical sneer. Hermann observes, that κείνοις is to be construed both with ἐπερρώσθη and φανήσεται.

Ib. ἐπιρρωννῦμι (ῥώννυμι), aor. 1. pass. ἐπερρώσθη λέγειν, man ermuthigt, erdreistet sich, zu sagen. PASS. Neue refers for the verb to Krueger Comm. Thucyd. p. 271. Translate with Hermann: "if their confidence should increase to such an extent, as that they should threaten heavily about bringing you back."

662. τῆς σῆς ἀγωγῆς. Supply περί. SCHOL.

663. πέλαγος, voyage for journey;

θαρσεῖν μὲν οὖν ἔγωγε, κᾶνευ τῆς ἐμῆς
 γνώμης, ἐπαινῶ, Φοῖβος εἰ προὔπεμψέ σε·
 ὅμως δὲ κἀμοῦ μὴ παρόντος οἶδ' ὅτι
 τοῦμὸν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.

665

ΧΟ. εὐίππου, ξένε, τᾶσδε χώρας

στροφ. α'.

a natural metonymy in the language of so nautical a people as the Athenians. Both illustrated by Athenæus I. 13. Trach. 118. Æsch. Prom. 748. Eur. Hipp. 817. Suppl. 826.

Ib. οὐδὲ πλώσιμον. SCHOL.: ἀδιάβατον· δεδοίκασι γὰρ ἡμᾶς.

664-5. κᾶνευ τῆς ἐμῆς γνώμης, *ne de me dicam*. ELL. *etiam si ego non spondeam tibi auxilium*. HERM. *etiam sine sententia sive auctoritate mea*. WUND. γνώμη, νοῦ διάθεσις. Hesych.

665. προπέμπειν, "proprie mittere, adsignificatur tamen tutela. Œd. Col. 665. ELL." Neue refers to v. 1667 of this play. El. 1155. 1158. Phil. 105. 1205. See also Wund. ad Antig. 1267. Phil. 105. Translate: "if you have come hither under the protection of Phœbus."

666. On ὅμως with participle, see Neue ad Aj. 15. Matth. §. 566.

668. The following ode is one of those productions of ancient tragedy, which leave an impression on young minds not likely to be eradicated by the more just but homelier lessons of Grecian comedy. How could it be otherwise? All that most easily catches youthful imaginations is in it: fruits, flowers, trees; shady groves, impervious to wind or sun; sparkling and meandering streams; the descant of the nightingale; the narcissus, the golden crocus, and, above all, that noblest of animals assigned to the use of man, and a delight in which is among the proverbial characteristics of youth. And the deities that haunt about this spot partake of its generally

attractive character: the god of wine, the Muses, Aphroditë with golden reins in her hand, and consequently with a car of the same refulgent metal at her command. But where was the spot itself, into which so many delights were congregated? Preceding commentators, as if it were not glory enough for Colonus to have given birth to Sophocles, insist upon crowding them all into that little deme. Whether this has been done correctly, must be the subject of several succeeding notes. The predominant metre of the first strophe (better arranged by Wunder than by Dindorf) is Glyconeian.

Ib. χώρας. Attica generally, but more particularly that noble plain, watered by the Cephissus, in which Athens and Colonus stood.

Ib. εὐίππος, *rich or plentiful in horses*. Ellendt. Εὖ in composition will bear two other significations: *famous for horses* (cf. Pind. Nem. V. 16. Ol. I. 36. Pyth. I. 79. 154. II. 108. IV. 491.), or, *skilled in the management of horses* (Ol. III. 69.); but the first is, no doubt, its proper meaning here. On the subject of Attic horses, the reader is referred to Boeckh's Economy of Athens (I. §. 14.): and if, from what he sees there, he should be led to infer, that εὐίππος was a bold term, even when applied to the Attic plain, he will doubtless consider it as something more than a poetical exaggeration when said of a little deme like Colonus. The persons

ἵκου τὰ κράτιστα γᾶς ἔπαυλα,
 τὸν ἀργῆτα Κολωνόν· (ἐνθ'
 ἃ λίγεια μινύρεται
 θαμίζουσα μάλιστ' ἀηδῶν
 χλωραῖς ὑπὸ βάσσαις,
 τὸν οἰνώπ' ἀνέχουσα κισσὸν

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living there might be excellent bit and bridle makers (infr. 715.), but that they bred horses to any great extent, is matter for much doubt.

669. γᾶς. How we are frequently to deal with such words as γᾶς, χθονός, βροτῶν, ἀνδρῶν, ἀνθρώπων, in the Sophoclean writings, has been already more than once stated. They are words "ex abundantia," for which we are to give the best equivalent we can; and therefore while readily admitting Colonos to be "*preeminently* the best (γᾶς τὰ κράτιστα) location or habitation (ἔπαυλα) on the Attic plain (χώρας)," we still feel bound not to allow that deme to appropriate to itself what belongs to the plain generally. On the word γᾶς as a redundancy in Sophocles, cf. infr. 1662. See also Ellendt I. p. 362. Wunder ad Antig. 924. and Bernhardt's Wissent. Synt. p. 51. Elmsley, I believe, first gave the true interpretation of the passage.

Ib. ἔπαυλος (αὐλή), properly, *a stall for cattle*. PASS. τὰ ἔπαυλα, *solum quod habitatur*. HERM.

670. Κολωνόν, in strict meaning, *a hill*, the same as κολώνη. (h. Hom. Cer. 273. 299. Hes. fr. XIX. 1.) For further information on the deme of that name, besides what has already been said in the prefatory remarks, the reader may consult Lessing's Life of Sophocles, pp. 15. 17. Reisig's Enarr. 3. 4. 5. 27-9. 98. 139. Kruse's Hellas II. 288 sq.

Ib. ἀργῆτα. SCHOL.: λευκόγεων. Allusion to the gravelly and chalky nature of that part of the Attic soil, and which so well fitted it for the growth of the olive. (Aptissimum vero genus terræ est oleis, cui glarea subest, si superposita creta sabulo admixta est, Columel. V. 8.) Cf. infr. 694-702. and see also Thudich. I. 283. Pindar (Pyth. IV. 13.) terms the island Thera, εὐάρματον πόλιν ἐν ἀργάεντι μαστῶ.

Ib. ἐνθα, *there*. Cf. infr. 1054. The general view here taken of the contents of this ode, (whether right or wrong, is of course left to the judgment of the reader,) obliges me to throw the next seven verses into a parenthesis. ἐνθ' ἃ, Pors. Herm. Seidl. Gaisf. Wund. Dind. ἐνθα libri.

671. λίγεια. *Suavi et canora voce præditus*. ELL.

Ib. μινύρομαι = μινυρίζω, I mourn with a low, gentle voice. Il. V. 889. Od. IV. 719. PASS.

673. χλωραῖς ὑπὸ βάσσαις = χλωραῖς ἐν βάσσαις, *in the green vallies*. Pind. Ol. III. 39. ἐν βάσσαις Κρονίου Πέλοπος. "ὑπὸ pro ἐν dictum respectu collium, quibus convalles subjacent." ERF.

674. οἰνώπα, (Ced. T. 211.) Pliny (XVI. 34.) mentions three kinds of ivy; the white, the helix, and the dark, with a purple flower. The latter is here meant. See a learned note by Thudichum on the subject, I. 297.

καὶ τὰν ἄβατον θεοῦ
 φυλλάδα μυριόκαρπον ἀνήλιον
 ἀνήνεμόν τε πάντων
 χειμώνων·) ἵν' ὁ βακχιώτας

675

Ib. ἀνέχουσα, *having over or above it*. SCHOL. ὑπὲρ ἑαυτὴν ἔχουσα τὸ φυτόν. The commentators, dissatisfied with this sense, vary in their explanations. MUSGRAVE: *honorans, sive colens*; i. e. *frequentans, habitans*. REISIG.: *tenens superiorem partem*. HERM.: *sustinere ac tueri*. ELL.: *folia sibi imposita sustinentes, inde occultata eis et latentes*. It is beyond the limits of this work to enter into the reasoning on which these explanations are founded. From Par. B. Vat. τὸν οἰνώπαν ἔχουσα, it has been proposed to read τὸν οἰνώπον ἔχουσα, where ἔχουσα might be rendered, *possessing, inhabiting*, in the same high poetic sense, as gods are said ἔχειν, to possess such and such a place. On the word ἀνέχει in Pind. Pyth. II. 164. see Dissen; also Wunder ad Aj. 209. Dindorf proposes to read: τὸν οἰνώπα νέμονται κισσόν.

675. θεοῦ. All the commentators agree in understanding *Bacchus* to be here meant. I can only say that Pausanias (I. 30. 4.) speaks of an ἄλσος of *Poseidon* at Colonos, but ascribes none, that I am aware of, to *Bacchus*. I transcribe the passage: δαίμνται δὲ καὶ χώρος καλούμενος Κολωνὸς ἵππιος, ἔνθα τῆς Ἀττικῆς πρῶτον ἔλθειν λέγουσιν Οἰδίποδα...λέγουσι δ' οὖν καὶ βωμόν Ποσειδῶνος Ἰππίου, καὶ Ἀθηνᾶς Ἰππίας ἡρώων δὲ Πειρίθου καὶ Θησέως, Οἰδίποδός τε καὶ Ἀδράστου. τὸ δὲ ἄλσος τοῦ Ποσειδῶνος καὶ τὸν ναὸν ἐνέπρησεν Ἀντίγονος ἐσβαλὼν. (Att. I. 30. 4.) Cf. infr. 888. 1073. 1158. 1285.

676. φυλλάδα, i. e. the ἄλσος or

τέμενος just mentioned. Cf. Trach. 754. ἔνθα πατρώῳ Διὶ βωμοῦς ὀρίζει τεμενίαν τε φυλλάδα. Antig. 419. πᾶσαν αἰκίζων φόβην | ὕλης πεδιάδος. ἀνέχουσα, to be understood from the former verse. Herm.: Metre: tetram. dact.

Ib. μυριόκαρπον, *fecundissimum*. ELL.; who adds: Elmsley understood the epithet to apply to the laurel: Hermann correctly understands, of a grove thickly planted with various trees: "nec afficitur illud quidem eo quod πάγκαρπος δάφνη dicitur Œd. R. 83."

Ib. ἀνήλιον, safe from the beams of the sun, on account of the thickness of the umbrage. Pindar, describing the reverse (Ol. III. 41.), says, τούτων (δενδρέων sc.) ἔδοξεν γυμνὸς αὐτῷ κᾶπος ὀξείαις ὑπακουέμεν αὐγαῖς ἀλίου.

677-8. ἀνήνεμον—χειμώνων, *safe from storms of every kind, unbuffeted by wind or storm*. The construction has been explained in a former play. See also Kühn. §. 513. Anm. 3. infr. 786. 865. The commentators compare Trach. 146 sq. Od. V. 477. It seems not improbable to me, that Sophocles had in his eye a passage in the Eumenides of Æschylus 865 sq.

678. ἵνα. As ἔνθα (v. 760.) is, I think, to be referred to Colonos, so ἵνα appears to me to belong to the word χώρας. On paper, and to the eye, this particle undoubtedly appears at a very awkward distance from the word with which I propose to connect it; but Greek theatrical ideas, it must be remembered, did

ἀεὶ Διόνυσος ἐμβατεύει

θεαῖς ἀμφιπολῶν τιθήναις.

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θάλλει δ' οὐρανίας ὑπ' ἄχνας

ἀντ. α'.

ὁ καλλίβοτρυς κατ' ἡμαρ ἀεὶ

νάρκισσος, μέγαιν θεαῖν

not travel on demy and pica, but on the human voice, which, knowing its heavy responsibilities, took care to be provided accordingly. Where velocity was required, it could travel with unlimited ^mspeed; where an emphatic word required to be marked, that word presently stood forth a head and shoulders above its peers. Through the most intricate sentence it wound its way, dropping lights and shadows just as the component parts required; and many a mystery of diction, which cost modern eyes so much difficulty, Greek ears, through the nice inflexion of the actor's voice, admitted at once, without any difficulty at all. What is the difficulty in the present case, compared with a passage in the Agamemnon, where the apodosis does not occur till twenty lines after the protasis? (177-198.)

Ib. βακχιώτης, *bacchator*. ELL., whose remarks on the word deserve attention throughout.

679. ἐμβατεύειν (βατεύειν). Strictly, when used of gods, says Passow, this word answers to the ἀμφιβαίνειν of Homer. Ellendt observes: "de locis sacris Deo et comitibus invivendis."

680. θεαῖς—τιθήναις, i.e. Nymphis. Eurip. Cycl. 4. ὦ Βρόμειε—Νύμφας ὀρείας ἐκλιπὼν ὄχου τροφούς. Hygin. Astron. Poet. II. 17. Liberum pa-

trem—ut redderent nutricibus Nymphis. MUSGR. For omission of prepos. σύν, see Matth. §. 405, 2. θεαῖς, ELMS. DIND.

Ib. ἀμφιπολῶν, *pererrans*, HERM. *peragrans*, WUND. *versatus circa*, DÆDERL. "Quæ quidem propria verbi significatio est, ita tamen ut Nymphas circa Bacchum, non hunc circa Nymphas versari oporteat, quippe majorem Deum." ELL. Cf. Pind. Pyth. IV. 158. 272. with the observations of Passow and Dissen. See also Klausen's Theol. Æsch. p. 125.

681. ἄχνας. SCHOL. τῆς δρόσου. for ὑπὸ, cf. sup. 391.

682. καλλίβοτρυς schön traubig, in beautiful clusters. PASS.

Ib. κατ' ἡμαρ ἀεὶ, not one day, but every day. On this pleonasm, see Porson ad Eur. Phœn. 1422. and Wund. ad Phil. 780.

683. νάρκισσος. So named from its narcotic powers (Plin. XXI. 75. Plut. Symp. III. 1. Clem. Alex. 78. 27. Eustath. ad Il. I. 206.) Pausan. IX. 31. 6. νάρκισσον δὲ ἄνθος ἡ γῆ καὶ πρότερον ἔφυνεν (ἐμοὶ δοκεῖν), εἰ τοῖς Πάμφω τεκμαίρεσθαι χρή τι ἡμᾶς ἔπεισι. γεγρονὼς γὰρ πολλοῖς πρότερον ἔτεσιν, ἡ Νάρκισσος ὁ Θεσπιεύς, κόρην τὴν Δήμητρος φησιν ἄρπασθῆναι παίζουσαν καὶ ἄνθη συλλέγουσαν ἄρπασθεῖσαν δὲ οὐκ ἴοις ἀπατηθεῖσαν, ἀλλὰ ναρκίσσοις. The holy flowers, holy plants, &c., of

^m As in the ἀπνευστὶ verses, for instance, which terminate a comic parabasis, and in words of such enormous length as that which occurs at the close of the Ecclesiazusæ of Aristophanes.

ἀρχαῖον στεφάνωμ', ὃ τε
 χρυσαυγῆς κρόκος· οὐδ' ἄϋπνοι
 κρῆναι μινύθουσιν
 Κηφισοῦ νομάδες ῥέεθρων,
 ἀλλ' αἰὲν ἐπ' ἡματι
 ὠκυτόκος πεδίων ἐπινίσσεται

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antiquity, form rather a subject for separate consideration than a passing note.

Ib. *μεγάλαιν θεαῖν*. Demeter and Kora. Pausan. VIII. 31. 1. τὸ δὲ ἕτερον...θεῶν ἱερὸν τῶν Μεγάλων· αἱ δὲ εἰσιν αἱ Μεγάλαι θεαὶ Δημήτηρ καὶ Κόρη. Cf. I. H. Voss. ad Hymn. Cereris, p. 8.

684. *ἀρχαῖον*. SCHOL.: ὅτι πρὶν ἢ τὸν Πλούτωνα αὐτὴν ἀρπάσαι, τούτῳ ἐτέρπετο.

685. *κρόκος*. It appears from the Scholiast, that in his Niobē also Sophocles spoke of this flower, as sacred to Demeter. On holy flowers, holy fish, &c., much information will be found in Creuzer's Symbol.

Ib. *χρυσαυγῆς* (*αὐγῇ*), *glittering like gold*. Aristoph. Av. 1710. *ruber*, vel, *luteus*. REIS.

685-7. *οὐδ' ἄϋπνοι—ῥέεθρων*. The commentators on Sophocles seem shy of coming to close quarters with this difficult sentence. I understand generally: *οὐδ' ἄϋπνοι κρῆναι* (nor do sleepless fountains) *Κηφισοῦ* ⁿ *ῥέεθρων* (for supplying the Cephisian streams), *μινύθουσιν* (dry up, or fail), *νομάδες* (being scattered here and there, breaking out first in one place and then in another, like nomad tribes, whether of men or cattle). Dindorf adopts Brunck's interpretation of this last word: *rivos agrum pererrantes*.

686. *μινύθειν*, to be diminished, to

dry up. Hes. Op. 242. 323. 407. On the transitive and intransitive uses of this verb, see Merrick ap. Wernick ad Tryphiod. p. 48.

687. *Κηφισοῦ*. The reader, who casts his eye on Kruse's Atlas, containing Attica and the Megarid, will find not less than three rivers of this name: the river here mentioned, which, rising in mount Parnes, flowed through the great Attic plain, and discharged itself into the sea near Phalerum; a branch of the same river, bearing the same name, and apparently springing from the Pentelicus; and a Cephissus, which rising near Cithæron, passed through the Eleusinian plain, and emptied itself into the Eleusinian gulf. This will account why, while Sophocles speaks of a Cephissus, whose springs never failed, other writers speak of a Cephissus, which in summer-time was quite dried up. Whether we are to write Cephissus or Cephissus, see Ellendt in voc. For an account of the river itself, see Kruse's Hellas II. 27.

688. *αἰὲν ἐπ' ἡματι*, *everlastingly from day to day*. DONN. *die post diem*. Xen. Hist. Græc. IV. 4. 9. *ἡμέρα ἐπὶ τῇ νυκτὶ ταύτῃ*. REIS.

689. *ὠκυτόκος* (*τίκτω*), *bearing easily and quickly*, i. e. *fecundating*. Cf. Herodot. IV. 35. *πεδίων* to be joined with *στερνούχου χθονὸς* (v. 691). For a refutation of *ὠκύτοκος*, as

ⁿ Bernhardt (p. 173.) makes *ῥέεθρων* a genitive depending on *νομάδες*.

ἀκηράτῳ ξὺν ὄμβρῳ

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στερνούχου χθονός· οὐδὲ Μουσᾶν

χοροί νιν ἀπεστύγησαν, οὐδ' ἅ

χρυσάνιος Ἀφροδίτα.

ἔστιν δ' οἶον ἐγὼ γὰρ Ἀσίας οὐκ ἐπακούω, στροφ. β'.

adopted by Hermann and Wunder, see Ellendt. ὠκύτοκος, Dind. in text. ὠκυτόκος in Annot.

Ib. ἐπινίσσεται (*accedit, superfunditur* ELL.), sc. πεδίων στερν. χθονός. Reisig imitates the beautiful dactylic flow of the verse by translating, *rieselt dahin, die Gefilde bewässernd*.

690. ἀκήρατος (α, κεράννυμι), *pure, unpolluted*.

691. στερνούχος (στέρνων, ἔχω). The ancients were fond of comparing earthly phænomena with those of the human body. Large and broad *plains* were assimilated to the *chest*, narrower places to the *neck*. Hes. Theog. 117. Γαῖ' εὐρύστερνος. Pind. Pyth. IV. 45. νώτων ὑπὲρ γαίας. Isthm. I. 10. τὰν ἀλιερκέα Ἰσθμοῦ δειράδ'. χθονός nearly redundant.

691-2. Μουσᾶν χοροί. "Elmsleius adscripsit Pausan. I. 30. ἐστὶ δὲ Μουσῶν τε βωμός, καὶ ἕτερος Ἑρμοῦ, καὶ ἔνδον Ἀθηνᾶς." WUND. But Pausanias is there speaking of the *Academy*, not of *Colonos*. A much more correct reference, I believe, would be to the kindred strain in the *Medea* of Euripides (820 sq.), and to consider the poet's Dionysus, Muses, and Aphroditē, as general rather than local divinities, belonging to Attica rather than *Colonos*, deities never to be so readily celebrated as during the genial Dionysian festivals, at which time alone dramatic representations took place. Klausen, still more liberal of divinities for *Colonos*, observes (Theol. Æsch. 75.), "Patrii Dii Coloni, Bacchus, Musæ, Venus,

Jupiter, Minerva, Neptunus."

692. νιν. SCHOL.: τὴν Ἀττικὴν. The commentators generally cling to *Colonos*: "Colonom maxime intellige." WUND. Dindorf much better: "Colonom et omnino terram Atticam."

Ib. οὐδ' ἅ, Wund. Dind. οὐδ' αὖ, Gaisf. οὐδὲ μὲν, Herm. Kühn. §. 696. 3, b. Hart. II. 381.

693. Ἀφροδίτα. Klausen, in his *Æschylean Theology*, says boldly, *Prospicit* (Venus sc.) *Colono*. Thudichum, evidently taken by surprise at the goddess's appearance here,— "since Pausanias refers to no Aphroditē, either in the *Academy* or at *Colonos*,"—supposes that one was to be found in the latter place in the time of Sophocles. "The goddess," continues the learned writer, had golden reins (Soph. Aj. 834. cf. Lobeck), and, without doubt, horses, not sparrows, as Sappho gives her."

Ib. χρυσάνιος (ἡνία), *having golden reins*. This epithet is ascribed to Ares (Od. VIII. 285.), to Artemis (Il. VI. 205.), and to Pluto by Pindar (Pausan. IX. 23, 2). The reins put into the hands of Helios (Aj. 847.) are characterised as χρυσόνωτοι, *having golden buckles*. For a note, profuse as usual of erudition, on the subject, see Lobeck's *Ajax*, p. 372. 2nd edit.

694. γὰρ Ἀσίας, here put for the *east*, as Peloponnesus is in the next verse put for the *west*. (Thudichum (I. 299.) understands the term in the narrower sense of Asia Minor.)

οὐδ' ἐν τᾷ μεγάλα Δωρίδι νάσῳ Πέλοπος πώποτε
βλαστὸν 695

φύτευμ' ἀχείρωτον αὐτόποιον,
ἐγχείων φόβημα δαΐων,
ὃ τᾷδε θάλλει μέγιστα χώρα, 700
γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας.

Æschyl. (Eum. 673.) seems to put Scythia and Peloponnesus in a similar manner for *north* and *south*. For case, Neue refers to El. 900. Matth. 377, 1. The prevalent metre throughout the second strophē: choriambics with base.

695. Δωρίδι νάσῳ Πέλοπος. Thucyd. I. 12. Δωριῆς—ὀγδοηκοστῷ ἔτει (μετὰ Ἰλίου ἄλωσιν) ξὺν Ἡρακλείδαις Πελοπόννησον ἔσχον.

698. φύτευμα. Pindar, speaking of the olive-tree, as introduced at Olympia by Hercules (who derived it from the Hyperboreans), calls it φύτευμα ξυνὸν ἀνθρώποις στεφανόν τ' ἀρετᾶν. Ol. III. 34. The whole ode should be read in illustration of this part of the chorus. Consult also Pausan. I. 30, 2. Herodot. V. 82. Metre: two penthim. iamb.

Ib. ἀχείρωτον (χειρόω), nicht auszurotten, *not to be rooted up*. Pass. *nativus* ELL. Pollux II. §. 154., Σοφοκλῆς δὲ εἶπεν ἀχείρωτον τὸ ἀχειρούργητον: *non manu satum*, REIS. Dindorf, after observing that ἀχείρωτον can have but one meaning, that of *insuperabile, invincibile*, prefers the reading of La. and other MSS. viz., ἀχείρητον.

Ib. αὐτόποιον, *self-created*. The two adjectives in conjunction appear to me to imply: *not to be rooted up*, because it would replant *itself*.

699. The Scholiast, adverting to the curse which the Athenians laid upon friend or foe, who, in an invasion of Attica, should cut down

the sacred olives, adds, δι' ὃ Λακεδαιμόνιοι τὴν λοιπὴν γῆν δηοῦντες (Thucyd. II. 12.) τῆς μὲν Τετραπόλεως ἀπέσχοντο διὰ τοὺς Ἡρακλείδας· τῶν δὲ μορίων, διὰ τὰς ἀράς.

Ib. ἐγχείων φόβημα. Cf. Lowth ad Isaiah VIII. 12. Metre: dim. iamb.

700.

Yet are thy skies as blue, thy crags as wild;

Sweet are thy groves, and verdant are thy fields,

Thine olive ripe, as when Minerva smiled,

And still his honied wealth Hy-mettus yields.

Childe Harold, c. 2. st. 87. In the Herc. Furens of Euripides, *Theseus* is termed, ὁ τὸν ἐλαιοφόρον ὄχθον ἔχων (v. 1178).

701. παιδοτρόφος (τρέφω), Passow, confining himself to the literal meaning of the word, translates, *child-nourishing, rearing, &c.* Reisig applies it to the primal olive: “*propaginem generans, quia ab ea, quæ est in Acropoli, pullularunt moriæ dictæ in Academia.*” An explication of Hesychius, as well as the quotation made from Pindar in a preceding note (698.), (and what thought but Pindar’s would the Pindaric Sophocles more readily connect with the olive?), entitle us to give a nobler explanation to the word. “It was the custom,” says that excellent lexicographer, “when a male child was born in Athens, to place a crown of

τὸ μὲν τις οὔτε νεαρὸς οὔτε γήρα
 σημαίνων ἀλιώσει χερὶ πέρσας· ὁ γὰρ αἰὲν ὄρων
 κύκλος
 λεύσσει νιν Μορίου Διὸς,
 χά γλαυκῶπις Ἀθάνα.
 ἄλλον δ' αἶνον ἔχω ματροπόλει τᾶδε κράτιστον, ἀντ.β'.

olive before the door; when a female, a lock of wool; the respective duties of the two sexes being thus significantly pointed out: the one born to spin and knit, the other to achieve all those martial and intellectual employments, for excellence in which the olive crown was the reward, as the oil extracted from it was of use in the preparatory labours of the palæstra." Musgrave compares Eur. Ion. 1433. στέφανον ἐλαίας ἀμφέθηκά σοι τότε, | ἦν πρῶτ' Ἀθάνας σκόπελος εἰσηνέγκατο.

702. τις, *be he who he will*. τὸ emphatic.

Ib. νεαρὸς, ingeniously supposed to mean *Xerxes* by Reisig, who quotes Æsch. Pers. 779. (Ξέρξης δ' ἐμὸς παῖς ὦν νέος νεοφρονεῖ) to prove that he was young when he invaded Attica. οὔτε νεαρὸς, Libri, Dind. οὐ νέωρος, Wund. ex conject. (νέωρος as a dissyll.) οὐ νέος, HERM.

702-3. γήρα σημαίνων, *senex imperator*. HERM. Reisig, with equal ingenuity, refers the expression to Archidamus, shewing from Thucyd. I. 80. (καὶ αὐτὸς πολλῶν ἤδη πολέμων ἔμπειρός εἰμι, ὧ Λακεδαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ ὄρω), that he was advanced in life at the time of his invasion of Attica. The word σημαίνων, which the commentators fail to notice, is best illustrated from Homer, Il. I. 288. πάντεσσι δ' ἀνάσσειν, | πᾶσι δὲ σημαίνειν. 295. ἄλλοισιν δὲ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε | σήμαιν'.

703. ἀλιώσει, (ἀλιοῦν, *irritum redere, extinguere*) i. q. ἀφανιεῖ, *exitio dabit* ELL. The allusion is to the well-known story told in Herodot. VIII. 55. χερὶ πέρσας, *ubi manu detruncaverit*. WUND.

704. κύκλος, *eye*. Cf. Klausen's Theol. p. 83.

Ib. αἰὲν ὄρων, Herm. Dind. Gaisf. εἰσαιὲν (vel εἰς αἰὲν), La. Lb. V. Wund. (who supposes some corruption in the antistrophic verse). αἰὲς Pors.

705. λεύσσει νιν. Cf. infr. 869. 1370. 1453. El. 175. NEUE.

Ib. The Zeus Morius was the inspector and guardian of the μόριαι, or sacred olives. The trees themselves are said to have been so named from the fate (μόρος) which Halirrhotius, son of Neptune, brought upon himself. Enraged at seeing his father surpassed by Minerva in her production of the olive, the young man attempted to cut it down, but the axe fell upon himself, and causing his death (μόρος), gave another name to the tree itself. On the μόριαι, or sacred olives, see Thudich. I. 300.

706. Metre: glycon. cat. or Phecratean.

707. ματροπόλει. Ellendt excellently explains: "de terra Attica, propter antiquitatem et incolentes αὐτόχθονας dictum." Cf. infr. 1480. See also Dissen ad Pind. Nem. V. p. 413. On the case, see Bernhardt, p. 79.

δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, * * αὔχημα μέ-
γιστον,

εὐῖππον, εὐπωλον, εὐθάλασσον.

711

ὦ παῖ Κρόνου, σὺ γάρ νιν εἰς
τόδ' εἶσας αὔχημ', ἄναξ Ποσειδάν,

ἵπποισιν τὸν ἀκεστήρα χαλινὸν

πρώταισι ταῖσδε κτίσας ἀγνιαῖς.

715

709. τοῦ μεγάλου δαίμονος, i. e. Poseidon.

709-11. δῶρον εὐῖππον. On this conjunction of words, see Matth. §. 446. 3, c. Wunder refers its meaning to *excellence in management of horses*, and fitting them for war. By εὐπωλον he understands, *the excellence of the breed*. It may be observed, that when the ancients use the word ἵππος, it is generally in reference to the *mare*, not to the *horse*. (See inter alia Pind. Ol. I. 65. V. 50. VI. 21. Pyth. II. 15. IV. 30. Æsch. S. c. Th. 457. Soph. Electr. 703-5.) I translate, therefore, δῶρον εὐῖππον, εὐπωλον, *the gift of producing noble mares and colts*. (Loud applause from the equestrian order.) For various emendations proposed by commentators, to get rid of the apparent tautology, (εὐμωλον, *Musgr.* εὐπλουτον, *Reis.* &c.), see Hermann. Two instances, however, in conjunction with the explanation above given, shew that no tautology is involved in the expression. Simmias ap. Hephæst. p. 75. ed. Gaisf. σοὶ μὲν εὐῖππος, εὐπωλος, ἐχέσπαλος | δῶκεν αἰχμὰν Ἐννάλιος εὐσκοπον εἶναι. Theoc. II. 48. τῷδ' ἐπὶ πᾶσαι καὶ πῶλοι μαίνονται ἀν' ὄρεα καὶ θοαὶ ἵπποι.

Ib. δῶρον εὐθάλασσον, *the gift of being commodiously situated on the sea, or, the gift of being favoured by the sea*. This interpretation (cf. Passow in voc. εὐθάλασσον) is sub-

mitted to the reader in lieu of that given by Reisig, Wunder, Thudichum, and Ellendt (the latter translating *nobile maris donum*), who refer the verse to the gifts of Neptune when contending with Minerva, in which contention the former is said to have first produced the ὀθάλασσα Ἐρεχθῆς in the acropolis, and then a horse. See Herodot. VIII. 55. Apollodor. III. 14. Bentley ad Hor. Carm. 1. 7. (Shouts of applause from the nautic multitude.) Brunck and Dindorf agree in considering εὐῖππον, εὐπωλον, εὐθάλασσον, as feminine adjectives to be construed: ματρόπολιν ἔχω εἰπεῖν εὐῖππον, &c.

712. ὦ παῖ Κρόνου (i. e. Poseidon). Cf. infr. 1073. On the vocative, see Bernhardt, p. 74.

Ib. νιν, sc. ματρόπολιν. i. e. Attica.

713. εἶσα, aor. 1. of ἔω (*I place, I erect*). See Buttman and Carmichael's "Irregular Verbs."

714. ἀκεστήρα (properly, *healer*, here, *improving* (see Pass. in voc.), or *regulating*) χαλινόν. Hermann compares Pind. Ol. XIII. 95. φίλτρον ἵππειον. Dissen, v. 85. φάρμακον πρᾶν τείνων ἀμφὶ γέννι. Add v. 27. of the same ode (which should be consulted throughout): τίς γὰρ ἵππείοις ἐν ἔντεσιν (*frenis*) μέτρα (*moderamen*) ἐπέθηκε; Pyth. IV. 42. ἄγκυραν... θοᾶς Ἀργοῦς χαλινόν.

715. πρώταισι ταῖσδε ἀγνιαῖς. That

ἃ δ' εὐήρετμος ἔκπαγλ' ἄλῖα χερσὶ παραπτομένα πλάτα
 θρώσκει, τῶν ἑκατομπόδων
 Νηρήδων ἀκόλουθος.

AN. ὦ πλείστ' ἐπαίνοις εὐλογούμενον πέδον,

720

the streets of Colonos are here meant, is pretty evident, and the poet must have known far better than we can, what divinity the traditions of the place considered as the inventor of that curb which brings one of the noblest of the animal creation so completely under our power. It is observable, however, that in the Pindaric poems (Ol. XIII. 94.), it is Pallas who, by the present of a curb, enables Bellerophon to mount the fiery Pegasus; and Creuzer (Symbol. II. 783.) cites Pausanias for the fact, that the inhabitants of Barcē, in Lybia, professed to have learned from Poseidon the art of educating horses, and from Minerva that of bridling them. But to which ever deity the invention was due, loud shouts from the Coloniats, more particularly such as were of the equestrian order, followed this little compliment to their deme; the voice of Aristophanes cheering on the young knights who had yet their (intellectual) spurs to win, with—
 “εὖ, καλῶς, ἱππικῶς· σὺ δ' αὐτόθεν μοι
 χαίρε, νιὲ Σωφίλου” (cf. infr. 1137).

Ib. κτίσας. Neue refers to Trach. 898. Blomf. Gloss. Pers. 294.

716. εὐήρετμος (ἐρετμός), *ad remigandum aptus*. BLOMF. Gloss. in Pers. 382. *remis bene instructa*. WUND. The reader will adapt the explanation to the sense, in which he takes the substantive πλάτα, literally, *an oar*; meton. *a ship*.

Ib. ἔκπαγλ', *admirably*. Cf. Antig. 1137. τὰν ἔκπαγλα τιμᾶς. (Wunder's ed.) Xen. Hier. 11. 3. This adverbial form, but in a different sense, occurs in Homer.

Ib. παραπτομένα (παράπτω, ἄπτω), *held fast, grasped*. So Pass., who understands πλάτα in the literal sense. Wunder, who understands πλάτα as *a ship*, translates: *præter-vehitur* (quod litora legebant).

Ib. πλάτα. SCHOL. κώπη.

716-17. ἄλῖα θρώσκει. *bounds in the sea*. Hesych.: θρώσκει· πηδᾶ· ἀφάλλεται· κολυμβᾶ. Aj. 357. ἄλιον.. ἐλίσσων πλάταν. (Shouts from the nautic multitude.)

717-18. τῶν ἑκατομπόδων Νηρήδων. Pindar, in his eighth Nemean Ode, proposing to erect a lofty pillar in honour of a certain family and phratia, says, in a very singular way, that he does it “on account of twice two glorious feet;” in other words, on account of *two* victorious persons belonging to that family; viz. Dinis and Megas. Can we doubt that Sophocles, with his Pindaric propensities, has here designated the *fifty* daughters of Nereus (cf. Hes. Theog. 240 sq. Kl. Theol. p. 139. Creuz. Symb. II. 432. Thudich. 302.) by a similar mode of speaking? Cf. Dissen's Comment. pp. 480. 608. Hermann understands the word in the sense of *multipedes*, Dæderlein in that of *swiftness*: “centum quasi pedibus properantes, ut ἐκατόγχειρ vires ac robur Briarei indicat.” For Bernhardy's opinion, see Wissen. Synt. p. 57.

719. ἀκόλουθος. gl. Vict., ὅμοιος. Dæd., τὴν αὐτὴν κέλευθον ἔχουσα. (Shouts of the nautic multitude repeated.)

720. πέδον. infr. 736. τὸ Καδμείων πέδον. Would a word of so large

νῦν σοι τὰ λαμπρὰ ταῦτα δεῖ φαίνειν ἔπη.

ΟΙ. τί δ' ἔστιν, ὦ παῖ, καινόν ; ΑΝ. ἄσσον ἔρχεται
Κρέων ὃδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.

ΟΙ. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
φαίνοιτ' ἂν ἤδη τέρμα τῆς σωτηρίας.

725

ΧΟ. θάρσει, παρέσται. καὶ γὰρ εἰ γέρων κυρῶ,
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,

ὁρῶ τιν' ὑμᾶς ὀμμάτων εἰληφότας

φόβον νεωρῇ τῆς ἐμῆς ἐπεισόδου,

730

ὃν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακόν.

ἦκω γὰρ οὐχ ὥς δρᾶν τι βουλευθεῖς, ἐπεὶ

γέρων μέν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι

σθένουσιν ἦκων, εἴ τιν' Ἑλλάδος, μέγα.

ἀλλ' ἄνδρα τόνδε τηλικόνδ' ἀπεστάλην

735

extent be applied to a small deme like Colonos? On πλεῖστα (*valde*), see Wunder ad Phil. 252.

721. τὰ λ. τ. ἔπη, *these splendid commendations*. φαίνειν, *to ratify*. Trach. 239. εὐκταῖα φαίνων. On σοι δεῖ, cf. Matth. 411. Obs. 4.

725. τέρμα τῆς σωτηρίας, *completion of deliverance*; i. e. *complete deliverance*. Matth. II. p. 703. die Macht Heil zu verleihen, *the power to bestow salvation*. Pass. Eurip. Orest. 1336. σωτηρίας γὰρ τέρμ' ἔχεις ἡμῖν μόνη. Æsch. Eum. 400. τὸ τέρμα τῆς φυγῆς. Cf. Reisig's Enarr. p. 106. and Dissen's Comment. in Pind. p. 381.

726. καὶ γὰρ εἰ, i. e. εἰ γὰρ καί. On γέρων (ἐγὼ) κυρῶ, see Bernh. p. 275. Kühn. §. 627. Anm. 2.

729-30. ὀμμάτων φόβον, "because ὄμματα φοβεῖται may be said for

'betray fear.'" Matth. §. 380. 1. The commentators refer to Aj. 140 sq.

730. νεωρῇ, *newly risen*. Cf. El. 901. where I understand νεωρῇ to be joined with τετμημένον, *newly cut*; not as Jacobs, *newly placed*. Supply ἔνεκα before τ. ἐ. ἐπεισ.

731. ὃν μήτ' ὀκνεῖτε μήτ' ἀφῆτε. The change of mood and tense has been explained in my Aristophanes. Cf. Kühn. §. 469, 3. Matth. §. 511, 3. "ὃν refertur ad ἐμέ, quod latet in ἐμῆς." VAUVILL. Cf. Matth. 477, b. Bernhardt, p. 294.

732. δρᾶν τι. Cf. Wund. ad Phil. 674.

734. εἴ τιν' Ἑλλάδος. Elmsley compares Aj. 487. ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυγν πατρὸς, εἴπερ τινὸς, σθένοντος ἐν πλούτῳ, Φρυγῶν.

735. τηλικόνδ', of such an age as

πείσων ἔπεσθαι πρὸς τὸ Καδμείων πέδον,
οὐκ ἐξ ἑνὸς στείλαντος, ἀλλ' ἀνδρῶν ὑπο
πάντων κελευσθεῖς, οὐνεχ' ἡκέ μοι γένει
τὰ τοῦδε πενθεῖν πῆματ' εἰς πλείστον πόλεως.

ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ

740

ἱκοῦ πρὸς οἴκους. πᾶς σε Καδμείων λεῶς

καλεῖ δικαίως· ἐκ δὲ τῶν μάλιστ' ἐγὼ,

ὅσῳ περ, εἰ μὴ πλείστον ἀνθρώπων ἔφυν

κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,

ὁρῶν σε τὸν δύστηνον, ὄντα μὲν ξένον,

745

ἀεὶ δ' ἀλήτην, καπὶ προσπόλου μιᾶς

βιοστερῇ χωροῦντα, τὴν ἐγὼ τάλας

οὐκ ἂν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν

ἔδοξ', ὅσον πέπτωκεν ἦδε δύσμορος,

ἀεὶ σε κηδεύουσα καὶ τὸ σὸν κάρα

750

to require the care and protection of his relations.

737. For ἐξ ἑνὸς στείλαντος, see Bernh. p. 228.; for ἀνδρῶν ὑπο κελευσθεῖς, cf. infr. 850. Phil. 1143. ἀνδρῶν ὑπὸ πάντων, *das ganze Volk*. DONN.

A charge no private voice, but the whole state

Imposed on me. DALE.

738. ἡκε for προσῆκε. Schæfer compares Eur. Alcest. 298.

Ib. γένει, on account of relationship.

739. εἰς πλείστον πόλεως. Cf. Stallbaum ad Plat. Euthyphr. 12, c. vor allem mir zumeist, *myself above every body*. DONN. εἰς πλείστον, La. Lb. Herm. Dind. Wund. ἡ πλείστον or εἰ πλείστον, Libri. Dobree considers the whole verse as spurious, concocted out of 741-44.

742. δικαίως, *suo jure*. ELL.

Ib. ἐκ δὲ τῶν μάλιστ' ἐγὼ. Elmsley

compares Eur. Alcest. 274. οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοί. Add Phil. 1243. ξύμπας Ἀχαιῶν λάος, ἐν δὲ τοῖσδ' ἐγώ. Τῶν = τούτων (cf. Matth. §. 286.) occurs perpetually in Pindar. For δὲ after prepos. see Hart. I. 190.

743-4. ὅσῳ περ—ἀλγῶ. Trach. 313. ἐπεὶ νιν τῶνδε πλείστον ᾤκτισα βλέπουσ', | ὅσῳ περ καὶ φρονεῖν οἶδεν μόνη. Matth. §. 455, 7.

Ib. πλείστον κάκιστος. Reisig compares Aristoph. Eccl. 1131. μᾶλλον ὀλβιώτερος. See Matth. §. 461. Kühn. §. 590.

746. ἀεὶ δ' ἀλήτην, i. e. ὄντα δ' ἀεὶ ἀλ. NEUE.

Ib. ἐπὶ προσπόλου μιᾶς, accompanied by one attendant, viz. Antigone. Matth. §. 584, η. an der Hand Iemandes gehen. WUND.

749. ὅσον πέπτωκεν. For omission of preposition, see Bernh. p. 203.

πτωχῷ διαίτη, τηλικούτος, οὐ γάμων
ἔμπειρος, ἀλλὰ τοῦ ᾽πιόντος ἀρπάσαι.

ἄρ' ἄθλιον τοῦνιδος, ὧ τάλας ἐγὼ,
ὠνείδισ' εἰς σὲ καμὲ καὶ τὸ πᾶν γένος;

ἀλλ' οὐ γὰρ ἔστι τὰμφανῇ κρύπτειν, σὺ νυν 755

πρὸς θεῶν πατρώων, Οἰδίπους, πεισθεὶς ἐμοὶ
κρύψον, θελήσας ἄστυ καὶ δόμους μολεῖν

τοὺς σοὺς πατρώους, τήνδε τὴν πόλιν φίλως

εἰπών· ἐπαξία γάρ· ἡ δ' οἴκοι πλέον

δίκη σέβοιτ' ἄν, οὔσα σὴ πάλαι τροφός. 760

ΟΙ. ὧ πάντα τολμῶν καπὸ παντός ἄν φέρων
λόγου δικαίου μηχανήμα ποικίλον,
τί ταῦτα πειρᾷ καμὲ δεύτερον θέλεις

751. τηλικούτος. El. 613. ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισην, | καὶ ταῦτα τηλικούτος; Cf. Matth. §. 436, 2. Kühn. §. 430. Anm. so ripe of age. DONN.

752. τοῦ ᾽πιόντος (cf. CEd. T. 393.) sc. οὔσα. (cf. CEd. T. 411.) Matth. §. 315. ἀρπάσαι = κατὰ τὴν ἀρπαγὴν, Matth. 535, a. Reisig understands ὥστε ἀρπάσαι. Translate with Matth. a prey to the first comer.

753-4. ἄρα (nonne cf. CEd. T. 822.) ἄθλιον τοῦνιδος (Eurip. Iph. A. 305. καλὸν γέ μοι τοῦνιδος ἐξωνείδισας) ὠνείδισ'; Cf. Matth. §. 267.

755. ἀλλ' οὐ γὰρ ἔστι (but seeing that it is not possible), τὰμφανῇ, things visible to every body.

757. ἄστυ καὶ δόμους. CEd. T. 1430. τοῖς ἐν γένει γὰρ τὰγγενῇ μάλισθ' ὁρᾶν μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά. At κρύψον, supply τοῦνιδος.

758-9. τήνδε τ. π. φ. εἰπ. having bid a friendly adieu to. Cf. Matth. 416, a.

759. ἡ δ' οἴκοι, sc. πόλις, i. e. patria. ELL. Pind. Pyth. VIII. 72.

τὸ δὲ οἴκοθεν, filius.

760. δίκη, justly. For examples, see Ellendt I. 432.

761. πάντα τολμῶν = πάντολμος (Æsch. S. c. Th. 673). Arist. Nub. 375. ὧ πάντα σὺ τολμῶν. REIS.

Ib. ἀπὸ παντός. infr. 807. ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ | δίκαιον ὅστις ἐξ ἅπαντος εὖ λέγει. Antig. 312. οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν. See also infr. 1000. and cf. Matth. 572.

Ib. ἄν φέρων = ὅς ἄν φέροις. Matth. §. 598, b. Bernh. 391. Hart. II. 322.

762. λόγου — μηχανήμα, aliquam justitiæ speciem. HERM. And so the editors of the German prose translation: einer jeden Sache weisst du den Schein der Gerechtigkeit anzuhängen. The word ποικίλος has been illustrated in my Knights of Aristoph. Translate, craftily.

763-4.

Why seek to lure me to those scenes again,

Where if beguiled, severest woes await me? DALE.

Cf. infr. 784-5.

ἐλεῖν, ἐν οἷς μάλιστ' ἂν ἀλγοίην ἀλούς ;
 πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς 765
 νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
 οὐκ ἤθελες θέλονται προσθέσθαι χάριν·
 ἀλλ' ἡνίκ' ἤδη μεστὸς ἦν θυμούμενος,
 καὶ τὸν δόμοισιν ἦν διαιτᾶσθαι γλυκὺ,
 τότε ἐξεώθεις καῖξέβαλλες, οὐδέ σοι 770
 τὸ συγγενὲς τοῦτ' οὐδαμῶς τότε ἦν φίλον·
 νῦν τ' αὖθις, ἡνίκ' εἰσορᾷς πόλιν τέ μοι
 ξυνοῦσαν εὖνουν τήνδε καὶ γένος τὸ πᾶν,
 πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
 καίτοι τίς αὕτη τέρψις ἄκοντας φιλεῖν ; 775
 ὥσπερ τις εἴ σοι λιπαροῦντι μὲν τυχεῖν
 μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
 πλήρη δ' ἔχοντι θυμὸν ὦν χρήζοις, τότε
 δωροῖθ', ὅτ' οὐδὲν ἢ χάρις χάριν φέροι·
 ἄρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις ; 780

765. οἰκείοις, of my own making.
 Aj. 260. τὸ γὰρ ἐσλεύσσειν οἰκεία
 πάθη, | μηδενὸς ἄλλου παραπράξαντος,
 μεγάλας ὀδύνας ὑποτείνει. Cf. Antig.
 1176.

766. ἐκπεσεῖν χθονός, to be ejected
 from my country. Aj. 1177. κακὸς
 κακῶς ἄθαπτος ἐκπέσοι χθονός.

767. προσθέσθαι χάριν = ἐπιχαρί-
 ζεσθαι ELL. Cf. Antig. 40.

768. μεστὸς, full, satiated. μεστὸς
 ἦν θυμούμενος (SCHOL. κορεσθεὶς τοῦ
 θυμοῦ), when my anger had satiated
 itself to fulness. Cf. Matth. 550, b.
 Kühn. §. 659. IV. The imagery is
 derived from a vessel full to an over-
 flow.

770. Cf. Eurip. Phœn. 1605.
 1642. In a subsequent part of the
 play (and it is necessary to bear it
 in mind, as some justification of the
 harsh language of Œdipus,) this pro-

ceeding, as well as other indignities,
 are more particularly ascribed to his
 eldest son Polynices.

771. τὸ συγγενὲς τοῦτο, i. e. ἡ συγ-
 γένεια αὕτη, this relationship of which
 you talk. Cf. sup. 738.

773. γένος τὸ πᾶν. SCHOL. τὸ
 Ἀττικόν.

774. σκληρὰ μαλθακῶς λέγων. An-
 tig. 1046. ὅταν λόγους | αἰσχροὺς κα-
 λῶς λέγωσι. Cf. infr. 782.

775. ἄκοντας, against their will.
 (Emphatic.)

776. λιπαρεῖν, to entreat earnestly.
 Œd. T. 1435. infr. 1201.

777. ἐπαρκεῖν, satisfacere suppe-
 ditando vel præbendo, ELL.

778. πλήρη — θυμόν. Phil. 324.
 θυμόν — πληρῶσαι.

780. ἄρ', i. e. nonne? Cf. sup.
 753. Œd. T. 822. Aj. 277. 1282.
 El. 614. 790. 816. &c.

τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
 λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισιν κακά.
 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
 ἦκεις ἐμ' ἄξων, οὐχ ἵν' εἰς δόμους ἄγῃς,
 ἀλλ' ὥς πάραυλον οἰκίσης, πόλις δέ σοι
 κακῶν ἄνατος τῇσδ' ἀπαλλαχθῇ χθονός.
 οὐκ ἔστι σοι ταῦτ'· ἀλλὰ σοι τάδ' ἔστ', ἐκεῖ
 χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεὶ.

785

781. τοιαῦτα μέντοι. Cf. infr. 997. and Hart. II. 396.

782. λόγῳ — ἔργοισιν, terms of opposition continually occurring in the Greek tragedians. El. 1359. ἀλλὰ με | λόγοις ἀπώλλυς, ἔργ' ἔχων ἡδιστ' ἐμοί. On the article as used in this verse, see Matth. §. 268, 1.

783. κακόν, sc. ὄντα. (cf. Wund. ad Antig. 469. Matth. §. 549, 6, 3. Kühn. §. 656, 3.)

I will speak,

That to these strangers I may prove thee villain. DALE.

785. πάραυλον, *vicinum*, ELL. Aj. 892. τίνος βοή πάραυλος (*near*) ἐξέβη νάπους ;

785-6. πόλις — χθονός. "That your city may escape without feeling the evils which impend over it from this land."

785. σοι. On this dative see Neue ad El. 764. Matthiæ, §. 389, g.

786. ἄνατος (= ἄνευ ἄτης HERM.) κακῶν. Cf. sup. 677. ἀνήνεμον χειμῶνων. El. 1002. ἄλυπος ἄτης, &c. On the pleonasm ἄνατος ἀπηλλαχθῇ, cf. Aj. 1019. Antig. 399. &c.

Ib. τῇσδε, Scal. Wund. Dind. τῶνδε, Libr. Herm. Gaisf.; the latter observing that χθονός is redundant, and translating: *ut civitas immunis evaderet eorum malorum, quæ patriæ imminere prædixerat oraculum.*

Ib. κακῶν τῇσδε χθονός. On this construction, cf. Wunder ad Phil.

191. Neue ad Antig. 10. Matth. §. 375.

787. On τάδε, as implying a single thing, see Neue ad El. 1124. Wunder ad Phil. 1326. Bernh. 280. On demonstrative pronouns, as used in order to announce a noun which follows, whether in the masculine or feminine gender, see Matth. §. 472, 2, e.

788. χώρας. This genitive may belong to ἐκεῖ in the preceding verse (sup. 170. Matth. §. 472, 2.), or to ἀλάστωρ (Trach. 1092. βουκόλων ἀλάστορα). The ears of the audience perhaps connected it with both.

Ib. ἀλάστωρ (ἄλαστος for ἄληστος, λήθω, λαθεῖν). Like the word προστροπαῖος, this word has two senses, a passive and an active one. In the first, it implies a person guilty of some crime *never to be forgotten*, more particularly *murder*; one who pollutes every person approaching him, and is to be shunned by all mankind. In its active sense, it implies one who *forgets not* to take revenge for the guilt committed; hence the *avenging* or punishing power, the word δαίμων omitted or added at pleasure. See Pass. and Ellendt in voc. and cf. Klausen's Theol. Æsch. 56. (As the ex-monarch, with uplifted hand, pronounces these and the following words at the top of his voice, he rises from his seat, and

ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
 χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον. 790
 ἄρ' οὐκ ἄμεινον ἢ σὺ τὰν Θήβαις φρονῶ ;
 πολλῶ γ', ὅσῳ περ καὶ σαφεστέρων κλύω
 Φοίβου τε καὶ τοῦ Ζηνὸς, ὃς κείνου πατήρ.
 τὸ σὸν δ' ἀφίκται δεῦρ' ὑπόβλητον στόμα,
 πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν 795
 κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.
 ἀλλ', οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·
 ἡμᾶς δ' ἕα ζῆν ἐνθάδ'. οὐ γὰρ ἂν κακῶς
 οὐδ' ὧδ' ἔχοντες ζῶμεν, εἰ τέρποίμεθα.

stands before the spectators as if he were already that *alastor*, or *avenging spirit*, which he threatens to be at some future day to Thebes.)

789-90. τῆς ἐμῆς χθονὸς, most emphatic.

789. ἔστιν, *licet*.

790. ἐνθανεῖν, TO DIE THEREON. Cf. Æschyl. S. c. Th. 728. χθονὰ ναίειν διαπήλας, ὅποσαν | καὶ φθιμένους ἂν κατέχειν. 818. ἔξουσιν δ' ἣν λάβωσιν ἐν ταφῇ χθόνα, | πατρὸς κατ' εὐχὰς δυσπότμους φοροῦμενοι.

791. A pause, then in a tone of the bitterest irony: "And who now is best advised of the future destinies of Thebes; you or I?" On ἄρ' οὐκ, see Hart. I. 454.

792. σαφεστέρων. To the illustration of this word, drawn from the greatest of the Hebrew prophets (sup. 623.), add, from the same source, VIII. 20. including context, 19-22.

794-5. "But *you* are a speaker of mere fallacies, uttering them indeed without stint or limit." Cf. Matth. II. p. 705.

Ib. ὑπόβλητον. SCHOL. οὐκ ἀληθές, ἀλλὰ πεπλασμένον. Aj. 481. ὑπόβλητον

λόγον ἔλεξας. Ib. 188. ὑποβαλλόμενοι. The Scholiast derives the word from the practice of introducing supposititious children into Attic families.

795. στόμα, πολλὴν ἔχον στόμωσιν, ein Mund, der viele Redekraft hat, a mouth which has much power of talk. PASS. Reisig compares Arist. Nub. 1102. ὅπως εὖ μοι στομώσεις αὐτόν. Cf. Dissen ad Ol. VI. p. 71.

Ib. ἐν δὲ τῷ λέγειν, *but through*, or, *in consequence of your oratory*.

796. A similar sentiment occurs in the *Antigonë*:

ἐκ τῶν γὰρ αἰσchrῶν λημμάτων τοὺς πλείονας

ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους. 313. where see Hermann for construction.

797. οἶδα πείθων. Kühn. §. 653 sq.

799. εἰ τέρποίμεθα. Wunder adopts Brunck's translation: *si ita vivere nos juvat*. Reasoning from the excited feelings of Œdipus, and comparing Philoct. 1043-4., I should be disposed to give a stronger turn to the word τέρποίμεθα. Reisig compares El. 354. οὐ ζῶ; κακῶς μὲν, οἶδ' ἐπαρκούντως δέ μοι.

- KP. πότερα νομίζεις δυστυχεῖν ἔμ' εἰς τὰ σὰ, 800
 ἢ σ' εἰς τὰ σαυτοῦ μᾶλλον ἐν τῷ νῦν λόγῳ ;
- OI. ἐμοὶ μέν ἐσθ' ἡδιστον, εἰ σὺ μήτ' ἐμὲ
 πείθειν οἶός τ' εἶ, μήτε τούσδε τοὺς πέλας.
- KP. ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεί
 φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ τρέφει ; 805
- OI. γλώσση σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ
 δίκαιον ὅστις ἐξ ἅπαντος εὖ λέγει.
- KP. χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.
- OI. ὥς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.
- KP. οὐ δῆθ', ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα. 810

800-1. Donner translates: "do you think that the words just uttered will prepare greater misfortune for you or for me?" Hermann, Ellendt, Wunder, and Neue, quote the Scholiast: ἐν τῷ μὴ πείθεσθαί σε μᾶλλον σὺ δυστυχεῖς ἢ περ ἐγώ; The preposition εἰς (*in respect to*, cf. Matth. §. 578, c.) has been largely illustrated by me in other plays; cf. sup. 524. The word *δυστυχεῖν* appears to me to refer to 795-6: "You talk of *evils* to ensue from speaking: I ask whether, from the present speech, most evils will ensue to *you* or *me*?" Creon, it must be remembered, has already Ismenē in his power, and meditates the capture of Antigonē.

804. τῷ χρόνῳ, *by lapse of time*.

804-5. φῦναι φρένας, *to beget wisdom*. El. 1462. μηδὲ πρὸς βίαν | ἐμοῦ κολαστοῦ προστυχῶν φύσῃ φρένας. Æsch. S. c. Th. 608. φρενῶν βία (*in spite of his better sense, or wisdom*.)

805. λῦμα τῷ γήρᾳ τρέφει, *your existence is a reproach to old age, or, literally, you exist as a reproach to old age*.

806. δεινός, *strong in any thing, adapted, fitted for any thing*. Matth.

II. 918. Cf. Philoct. 1307. for sentiment.

807. ὅστις—λέγει, *qui ex omni causa probabiliter dicendi materiam petit*.

HERM.

Who smoothly talks on right and wrong alike,—

Can such a man be virtuous?

DALE.

Ib. ἐξ ἅπαντος. On the difference of preposition, here and sup. 761, see Matth. II. 996.

808-9. Creon observes: "Much speaking, and speaking to the purpose, are two things widely different." Œdipus retorts: "You forsooth are a man, who can speak briefly, and yet speak to the purpose."

Ib. τε—καί. Elmsley illustrates by Æsch. Prom. 927. Xen. Hier. I. 2. Eurip. Alcest. 546. Neue by Plat. Phædr. 237, d. Protag. 340, a. 359, e. Phædon. 58, c. See further, Hart. I. 100. 117. Before τὰ καίρια supply τὸ εἰπεῖν.

Ib. τὸ καίρια, Musgr. Schæf. Gaisf. τὰ καίρια, MSS. Herm. Wund. Dind. τὸ τὰ καίρια, Br. See Matth. on the subject, §. 268. Obs. 1.

810. οὐ δῆτα (τούτῳ) ὅτῳ &c., *who*

- ΟΙ. ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
φύλασσ' ἐφορμῶν ἔνθα χρὴ ναίειν ἐμέ.
- ΚΡ. μαρτύρομαι τούσδ', οὐ σέ, πρὸς γε τοὺς φίλους
οἳ' ἀνταμείβει ῥήματ', ἣν σ' ἔλω ποτέ.
- ΟΙ. τίς δ' ἂν με τῶνδε συμμάχων ἔλοι βία ; 815
- ΚΡ. ἦ μὲν σὺ κἄνευ τοῦδε λυπηθεὶς ἔσει.
- ΟΙ. ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις ;
- ΚΡ. παίδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.
- ΟΙ. ὦμοι. ΚΡ. τάχ' ἔξεις μᾶλλον οἰμώζειν τάδε. 820
- ΟΙ. τὴν παῖδ' ἔχεις μου ; ΚΡ. τήνδε τ' οὐ μακροῦ χρόνου.

has a mind like yours. On ἴσος καὶ σοὶ, see Bernh. 96. Hart. I. 150.

811. πρὸ τῶνδε, in the name of these persons, i. e. the Chorus. Cf. Œd. T. 10.

812. ἐφορμῶν. "Non ab ἐφορμῶν ducendum, sed ab ἐφορμεῖν." DIND. "ἐφορμεῖν, de nave proprium, sed ita non dicitur Sophocli. Instare, adesse significat, cum custodiendi et præscribendi molestia." ELL.

813-14. I understand generally, and from the text as arranged by Wunder, not by Herm. Dind. Gaisf.: "If ever you come into my power (ἣν σ' ἔλω ποτέ), be these (Coloniats) my witnesses, not you, who pretend to speak in their name, what reply you make to one who wished to be your friend."

813. πρὸς γε τοὺς φίλους, amicis, i. e. mihi, cognato tuo. WUND. πρὸς δὲ τοὺς φίλους, Herm. Dind. Gaisf., who place a full stop at σε, and understand an interruption at σ' ἔλω ποτέ.

815. τῶνδε συμμάχων βία, these allies (viz. the Chorus) being unwilling.

816. κἄνευ τοῦδε. SCHOL.: καὶ

χωρὶς τοῦ λαβεῖν σε εἰς Θήβας, viz. without yourself being carried off.

(Creon speaks with a scornful sneer, knowing that Ismenë is already in his hands, and on her way to Thebes.) Dindorf, who reads τῶνδε in his text, adopts the emendation of Musgrave, viz. τοῦδε, in his notes. Cf. Œd. T. 1158.

817. ποίῳ σὺν ἔργῳ, in consequence of what proceeding? Infr. 1663. σὺν νόσοις, in consequence of disease. Cf. Œd. T. 635. Ant. 172. Bernh. p. 214.

Ib. ἀπειλήσας ἔχεις. Infr. 1140. θαυμάσας ἔχω. 1474. συμβαλὼν ἔχεις, and numerous other places in Sophocles.

819. ἔπεμψα, have sent away; viz. to Thebes. Cf. infr. 1274.

Ib. τὴν δ', Antigone sc.

820. οἰμώζειν. Creon forms his verb from the ὦμοι, just uttered by Œdipus. So in the Eumenides 117. Χόρος. (Μυγμός). Κλυτ. μύζοιτ' ἄν. 121. Χόρος. (ὠγμός). Κλ. ὥζεις; ὑπνώσσεις;

821. τήνδε τ' (ἔξω), pointing to Antigone. τήνδε τ', Both. τήνδε γ', Libri.

- ΟΙ. ἰὼ ξένοι, τί δράσετ' ; ἦ προδώσετε ;
 κούκ ἐξελάτε τὸν ἀσεβῆ τῆσδε χθονός ;
- ΧΟ. χώρει, ξέν', ἔξω θᾶσσον· οὔτε γὰρ τὰ νῦν
 δίκαια πράσσεις οὔθ' ἂ πρόσθεν εἶργασαι. 825
- ΚΡ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν
 ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.
- ΑΝ. οἴμοι τάλαινα, ποῖ φύγω ; ποίαν λάβω
 θεῶν ἄρηξιν ἢ βροτῶν ; ΧΟ. τί δρᾷς, ξένε ;
- ΚΡ. οὐχ ἄψομαι τοῦδ' ἀνδρὸς, ἀλλὰ τῆς ἐμῆς. 830
- ΟΙ. ὦ γῆς ἄνακτες. ΧΟ. ὦ ξέν', οὐ δίκαια δρᾷς.
- ΚΡ. δίκαια. ΧΟ. πῶς δίκαια ; ΚΡ. τοὺς ἐμοὺς ἄγω.
- ΟΙ. ἰὼ πόλις. στροφ.
- ΧΟ. τί δρᾷς, ὦ ξέν' ; οὐκ ἀφήσεις ; τάχ' εἰς
 βάσανον εἰ χερῶν. 835
- ΚΡ. εἶργον. ΧΟ. σοῦ μὲν οὐ, τάδε γε μωμένου.
- ΚΡ. πόλει μαχεῖ γὰρ, εἴ τι πημανεῖς ἐμέ.

826. ὑμῖν, (speaks to his attendants).

829. τί δρᾷς. SCHOL.: to Creon, who is dragging away Antigone.

830. τῆς ἐμῆς, (as being his niece, and committed to his guardianship). Antig. 45. τὸν γοῦν ἐμὸν καὶ τὸν σὸν (ἀδελφόν). Cf. infr. 832. τοὺς ἐμοὺς, where Antigone is again meant. infr. 942. τῶν ἐμῶν ζῆλος.

833. ἰὼ πόλις. Exclamations of this kind must often be rendered by a periphrasis, "citizens! to you I make appeal!" Dale translates, "O Athens! Athens!" but the appeal is to men of Colonos, not to men of Athens. The same translator, who has much confused the characters here, puts this appeal into the mouth of Antigone. Every reader of taste must perceive that it belongs to Oedipus, and that the stage-effect is

much benefited by allowing Antigone to be mute till she is about to be actually forced away (infr. 844). Dindorf, who in his text had ascribed this verse to Antigone, in his notes restores it to Oedipus.

834. Metre: dim. dochm.

834-5. εἰς βάσανον εἰ χερῶν. Schæfer compares infr. 1297. οὔτ' εἰς ἔλεγχον χειρὸς οὔτ' ἔργου μολών. Metre: dochmiac.

836. εἶργον (speaks to the Chorus, who are laying hands on him). Away! take off your hands. Metre: dim. dochm.

Ib. σοῦ μὲν οὐ (I will not take off my hands from you) μωμένου (μάω, cf. Matth. §. 243.), contriving, attempting. On the particle γε, see Hartung, I. 477.

837. πόλει, i. e. Thebes. μαχεῖ—πημανεῖς, Pors. Elmsl. Dind. πημαί-

- ΟΙ. οὐκ ἡγόρευον ταῦτ' ἐγώ; ΧΟ. μέθες χεροῖν
τὴν παῖδα θᾶσσον. ΚΡ. μὴ 'πίτασσ' ἅ μὴ κρατεῖς.
ΧΟ. χαλᾶν λέγω σοι. ΚΡ. σοὶ δ' ἔγωγ' ὁδοιπορεῖν. 840
ΧΟ. προβᾶθ' ὧδε, βᾶτε βᾶτ', ἔντοποι.
πόλις ἐναίρεται, πόλις ἐμὰ, σθένει.
προβᾶθ' ὧδέ μοι.
ΑΝ. ἀφέλκομαι δύστηνος, ὦ ξενοὶ ξένοι.
ΟΙ. ποῦ, τέκνον, εἰ μοι; ΑΝ. πρὸς βίαν πορεύομαι. 845
ΟΙ. ὄρεξον, ὦ παῖ, χεῖρας. ΑΝ. ἀλλ' οὐδὲν σθένω.
ΚΡ. οὐκ ἄξεθ' ὑμεῖς; ΟΙ. ὦ τάλας ἐγὼ, τάλας.

νεις, Herm. Wund. Neue. infr. 893. πημήνας. Aj. 1314. πημανεῖς.

838. οὐκ ἦ. τ. ἐ. Did I not tell you (that men would come from Thebes to do what Creon is now doing)? A great improvement in the arrangement of the dramatic characters will be found here by comparing Wunder's text with that of Brunck. The learned writer's views have justly been adopted by Herm. and Dind.

839. μὴ 'πίτασσ' ἅ μὴ κρατεῖς. Ellendt observes, that it is doubtful whether κρατεῖν has here an accusative, or whether we are to understand κρατεῖς ἐπιτάσσειν, *are competent to command*.

840. χαλᾶν, *to let go*; λέγω, *I command*. infr. 856. μὴ ψαύειν λέγω. (Cf. Wund. ad Phil. 101.)

Ib. σοὶ δ' ἔγωγ' (λέγω) ὁδοιπορεῖν.

841. ὧδε, *here*. Metre: dim. dochm., as also verse following.

842. πόλις ἐναίρεται. The Chorus exclaim, that by this violent proceeding of Creon (σθένει), the state and its liberties are infringed. If chronology would in the least have admitted of such an observation, I should have said that the scuffle be-

tween Philocleon and the Chorus in the "Wasps" of Aristophanes was a parody on this proceeding in the present drama. Here, as there, it might be asked, "and how was this conflict conducted? Were the Chorus on the stage, instead of the orchestra? or had the Greek Chorus a *double* body; one to perform the active part upon the stage, while the real Chorus remained quiescent in the orchestra? or finally, did Greek conventional feeling admit of such a proceeding as that before us being done by supposition?" Had the treatise of Sophocles on the "Chorus" reached us, these questions might have been answered; at present they can only be asked.

Ib. πόλις ἐμὰ. Antig. 1140. πάνδημος ἀμὰ πόλις. Wund. Edit.

846. οὐδὲν (=οὐ, cf. Ell. II. 428.) σθένω, *I am unable, I have no power* (to reach forth my hands).

847. οὐκ ἄξεθ' ὑμεῖς; (addressed to his guards or attendants, who carry Antigone off the stage.)

848-9. οὐ μὴ ὁδοιπορήσεις. On the irony of this future with οὐ μὴ, see Hartung, II. 157.

- ΚΡ. οὔκουν ποτ' ἐκ τούτοιιν γε μὴ σκήπτροιν ἔτι
 ὁδοιπορήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις
 πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγὼ 850
 ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ὦν ὅμως,
 νίκα. χρόνῳ γὰρ, οἶδ' ἐγὼ, γνώσει τάδε,
 ὁθούνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
 δρᾶς, οὔτε πρόσθεν εἰργάσω βία φίλων,
 ὀργῇ χάριν δούς, ἥ σ' αἰὲ λυμαίνεται. 855
- ΧΟ. ἐπίσχεσ αὐτοῦ, ξεῖνε. ΚΡ. μὴ ψαύειν λέγω.
 ΧΟ. οὔτοι σ' ἀφήσω, τῶνδ' γ' ἐστερημένος.
 ΚΡ. καὶ μείζον ἄρα ῥύσιον πόλει τάχα
 θήσεις· ἐφάψομαι γὰρ οὐ ταύταιν μόναιν.

848. ἐκ τούτοιιν—σκήπτροιν, i. e. Ismenē and Antigonē, who acted as his *staffs* and *supporters*. Eur. Hec. 280. ἢ δ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχὴ, πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ. For the prepos. cf. Phil. 91. ἐξ ἑνὸς ποδός. Schæf. ad Dionys. p. 295. Matth. §. 574.

851. ταχθεὶς τάδ' ἔρδω. Phil. 6. ταχθεὶς τόδ' ἔρδειν τῶν ἀνασσόντων ὑπό.

Ib. τύραννος, of royal race. REIS. That he was not the *king* of Thebes, as Ellendt makes him, seems clear from former passages of the play. 367. sq. 425, &c.

853. ὁθούνεκ' = ὅτι, Matth. II. 1114. αὐτὸς αὐτόν. Id. §. 489, 2. Bernh. 287.

854. βία φίλων. infr. 943. Antig. 59.

855. ὀργῇ χάριν δούς, *gratifying your anger*. infr. 1182. αὐτοῦ φρένι χάριν παρασχεῖν. For further examples, see Elmsl. ad Eur. Bacch. 720. (as Creon prepares to leave the stage, the Chorus lay hands on him.)

856. ἐπίσχεσ, *halt, stop*, (Phil. 539. ἐπίσχετον, μάθωμεν. El. 1369. εἰ δ' ἐφέξετον. Eur. Hip. 567. ἐπίσχετ', αὐδὴν τῶν ἔσωθεν ἐκμάθω,) αὐτοῦ, *on the spot where you are*. Cf. sup. 192.

858. ῥύσιον. HESYCH.: τὸ ἔνεκα ἐνεχύρου κατεχόμενον, something detained as a pledge, and which may be recovered by paying the price for it: here applied sneeringly to Œdipus, whom Creon meditates to carry off, as well as his daughters. πόλει, *Thebes*.

859. τιθέναι, to lay down as a pledge. Passow, art. 8. Wunder's version, *redemptionis pretium solves*, which is also that of Musgrave and Reisig, does not strictly accord with the definition of Hesychius. A distinction seems to be in Creon's mind between his neices and their father. The former he considers as his property, the latter as pledge or booty, which may be redeemed.

Ib. ἐφάπτεσθαι, *manus injicere*. ELL.

ΧΟ. ἀλλ' ἐς τί τρέψει; ΚΡ. τόνδ' ἀπάξομαι λαβών. 860

ΧΟ. δεινὸν λέγεις. ΚΡ. ὥς τοῦτο νῦν πεπράξεται,

ἣν μή μ' ὁ κραίῳων τῆσδε γῆς ἀπειργάθῃ.

ΟΙ. ὦ φθέγμ' ἀναιδὲς, ἦ σὺ γὰρ ψαύσεις ἐμοῦ;

ΚΡ. αὐδῶ σιωπᾶν. ΟΙ. μὴ γὰρ αἶδε δαίμονες

θεῖέν μ' ἄφῳνον τῆσδε τῆς ἀρᾶς ἔτι,

865

ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας

πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βία.

860. ἐς τί τρέψει; *quo te convertes?* i. e. *quid facies?* WUND. τόνδ', strongly emphatic.

861. πεπράξεται, Matth. §. 498. Hermann proposes to get rid of the particle ὥς, (which is not recognized in the ancient MSS., and which Triclinius appears to have foisted into the text,) by reading δεινὸν λέγεις ἄν. For Matthiæ's opinion, see Gr. Gr. §. 628, 5.

863. ὦ φθέγμ' ἀναιδὲς, may perhaps be rendered, *O man of shameless speech!* Electr. 1225. ὦ φθέγμ' ἀφίκον, (of which in its proper place;) so infr. 960. ὦ λῆμ' ἀναιδὲς, *O man of shameless audacity!* Antig. 746. ὦ μιὰρὸν ἦθος. (applied to Hæmon.). Cf. Aj. 14. (At the conclusion of this verse, I understand some gesture or movement on the part of Œdipus, indicative of a desire to vent a solemn imprecation on the head of Creon. The latter, justly fearful of a curse uttered in the presence of the FURIES, begs him in a state of great agitation to forbear.)

864. αὐδῶ σιωπᾶν. *Silence, I charge thee!* On looking into Dale, I find he has used the very same words. But why translate words at all of which the meaning is so obvious? I answer, because the version, which first flies to young lips on such oc-

casions, is generally of the homeliest kind; because the dignity of ancient tragedy, being compromised by such renderings, does not always subsequently exercise its due impressions; and because it is of much consequence that impressions of intellectual dignity and beauty should be formed early in young minds as well as rules of grammar and laws of prosody.

Ib. μὴ γὰρ, *O that not!* αἶδε δαίμονες, the Furies. "Eas aut imaginibus suis quasi inhabitantes demonstrat, aut certe præsentes, ut quarum prope lucum assiderat." ELL.

865. ἄφῳνον ἀρᾶς. (cf. sup. 677. 786. Matth. §. 339.) I understand: without voice and power to pronounce this curse, which I was about to pour upon you. Reisig proposes to substitute τῆσδε σῆς ἀρᾶς ἔτι, ὅς, &c. "ut sit execratio tui."

Ib. τῆσδε τῆς, ed. Lond. a. 1747. Herm. Wund. Dind. τῆσδε γῆς, Libri. σοί γε τῆσδ', Br.

866. ὅς. See Bernh. p. 293.

866-7. The commentators differ widely in their explanations of these verses. All of them agree with the Scholiast in understanding Antigone by the word ὄμμα, as being her father's eye. The next consideration is the adjective ψιλόν. Does this agree with με or ὄμμα? Dæderlein and

τοιγὰρ σέ τ' αὐτὸν καὶ γένος τὸ σὸν θεῶν
ὁ πάντα λεύσσων Ἥλιος δοίῃ βίον
τοιούτον, οἶον κάμει, γηρᾶναι ποτέ.

870

ΚΡ. ὁράτε ταῦτα, τῇσδε γῆς ἐγγώριοι ;

ΟΙ. ὁρώσι κάμει καὶ σέ, καὶ φρονοῦσ' ὅτι

Wunder refer it to the pronoun, but differ in their sense of it; the former interpreting by *inermis*, the latter by "*oculis privatus*," "so that the words which follow," continues the learned editor, "viz. πρὸς ὄμμ. τ. πρ. may serve as an explanation of the adjective ψιλόν." Jacobs, objecting to the word ὄμμα thus "nakedly placed, and especially when ὄμμασιν τοῖς πρόσθεν follows," joins ψιλόν with ὄμμα, and understands by it the miserable and destitute condition of Antigone. Hermann interprets by "*vilis oculus*." "Est enim illa (Antigone sc.) oculus quidem, sed quia alienus, potissima carens virtute oculi, ut eo Œdipus ut suo et semper ut velit uti possit." Whether Œdipus, with all his proverbial sagacity, argued in this subtle way, I leave others to judge. It is painful to trouble the reader with additional explanations; but to myself none of the foregoing seem altogether satisfactory. Whoever traces the word ψιλόν through Passow's explanations, will find in it a general sense of nudity, destitution, and unprotectedness, with which senses, whether in a primary or metaphorical sense, the reader will find the following passages in Sophocles exactly correspond: Antig. 426. Aj. 1123. Phil. 953. and infr. 1029. Considering therefore the word ὄμμα as one which a blind man would naturally use of any person that was a light, a guide and a support to him, I understand by ψιλόν ὄμμα,

not *Antigone*, but *Ismene*, carried off by Creon's troops while engaged in the cathartic rites of the grove, and where of course she was wholly unprotected, and to whom the mind of Œdipus naturally turns, now that he was additionally deprived of his ὄμματα τὰ πρόσθεν, or Antigone. How much *both* were in his mind, when uttering these words, the mere repetition of the word ἀποσπάσας, in a subsequent verse (895), will, I think, suffice to shew: Κρέων ὃδ', ὃν δέδορκας, οἴχεται τέκνων | ἀποσπάσας μου τὴν μόνην ξυνωρίδα. It may be added, that Ellendt interprets ψιλόν, "*infirmum, non idoneum defensionis*, a similitudine ψιλοῦ, *levis armaturæ hominis*." For the double accus. in the sentence, cf. Matth. §. 418.

869. Not having dared to curse Creon by the Erinyes, the blind old man curses him by Helios; but why by the *giver of light*, instead of the *author of darkness*, when the object of his prayer is, that he may be old and blind, like himself? Reisig, with much acuteness and ingenuity of illustration, shews that the ancients were accustomed to consider the same deity as capable of shewing his power in exactly contrary ways, according as he operated by his presence or his absence. Neue, with his usual propriety of reference, points to El. 824. ποῦ ποτε κεραυνοὶ Διὸς, ἢ ποῦ φαέθων | Ἥλιος, εἰ ταῦτ' ἐφορῶντες κρύπτουσιν ἔκκλητοι ;

870. οἶον κάμει, i. e. ἔδωκε γηρᾶναι. Matth. §. 427. Bernh. 299.

ἔργοις πεπονθὼς ῥήμασιν σ' ἀμύνομαι.

KP. οὔτοι καθέξω θυμὸν, ἀλλ' ἄξω βία,
κεῖ μούνός εἰμι, τόνδε, καὶ χρόνῳ βραδύς.

875

OI. ἰὼ τάλας.

ἀντ.

XO. ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ
τάδε δοκεῖς τελεῖν.

KP. δοκῶ. XO. τάνδ' ἄρ' οὐκ ἔτι νέμω πόλιν.

KP. τοῖς τοι δικάίοις χῶ βραχὺς νικᾷ μέγαν.

880

OI. ἀκούεθ' οἷα φθέγγεται; XO. τά γ' οὐ τελεῖ.

* * * * *

KP. Ζεὺς ταῦτ' ἂν εἰδείη, σὺ δ' οὔ.

XO. ἄρ' οὐχ ὕβρις τάδ'; KP. ὕβρις· ἀλλ' ἀνεκτέα.

XO. ἰὼ πᾶς λεῶς, ἰὼ γᾶς πρόμοι,

873. I should not have thought of adverting again to an opposition so common in tragic Greek as that between ἔργα and ῥήματα, if I did not see that Dale's version had missed it:

—they know what wrongs I have endured,

While but in words I vent my powerless vengeance.

I should rather translate:

they know, my sufferings

Are deeds, but my revenge mere words.

Ib. σ' ἀμύνομαι. Antig. 643. ὥς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς. Thucyd. I. 42. ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι. Cf. infr. 1128.

874. καθέξω (*restrain*) θυμὸν. El. 1011. κατάσχεις ὀργήν. Pind. Isthm. III. 3. κατέχει κόρον.

875. χρόνῳ, *age*. Sup. 374. Antig. 681. Plat. Soph. 234, d. (Creon seizes on Oedipus.)

876. For metre, cf. strophe 833 sq.

879. τάνδ' ἄρ' οὐκ ἔτι νέμω πόλιν, "Then I consider this state as no longer a state, mistress of her

laws, and able to protect herself from violence." The force of this declaration seems much weakened by reading *νεμῶ* instead of *νέμω*, as Reisig, Dindorf, and other commentators do.

880. τοῖς δικάίοις, *in a just cause*. Soph. Phil. 1251. Eurip. Heracl. 331. σὺν τῷ δικάϊῳ. For the dative without preposition, Neue compares Thucyd. IV. 62. εἴ τις βεβαίως τι ἢ τῷ δικάϊῳ ἢ βία πράξειν οἴεται. Cf. Matth. §. 400, 5.

Ib. βραχὺς, *homo opibus nullis valens*, ELL. Musgrave compares σμικρὸν, infr. 958. and Eur. Heracl. 614.

882. Dindorf proposes to fill up the lacuna by putting a comma at τελεῖ, and supplying εἰ Ζεὺς ἔτι Ζεύς.

883. ἄρ' οὐχ ὕβρις τάδ'; *if this is not insolence, what is?* Eur. Troad. ταῦτα γὰρ γέλως πολὺς. The formula has been largely illustrated in my Aristophanes. See also Kühn. §. 423. Anm. For examples of τάδε, as applied to a single thing, see Ellendt II. 276.

884. γᾶς πρόμοι. Wunder rightly

μόλετε σὺν τάχει, μόλετ'· ἐπεὶ πέραν
περῶσι * * δῆ. 885

ΘΗ. τίς ποθ' ἡ βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ
βουθυτοῦντά μ' ἀμφὶ βωμόν ἔσχετ' ἐναλίῳ θεῷ
τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὥς εἰδῶ τὸ πᾶν,
οὐ χάριν δεῦρ' ἦξα θάσσον ἢ καθ' ἡδονὴν ποδός. 890

ΟΙ. ὦ φίλτατ', ἔγνω γὰρ τὸ προσφώνημά σου,
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.

ΘΗ. τὰ ποῖα ταῦτα; τίς δ' ὁ πημήνας; λέγε.

ΟΙ. Κρέων ὅδ', ὃν δέδορκας, οἴχεται τέκνων
ἀποσπάσας μου τὴν μόνην ξυνωρίδα. 895

ΘΗ. πῶς εἶπας; ΟΙ. οἶά περ πέπονθ' ἀκήκοας.

observes, that Theseus only is meant. How much the Chorus must have elevated their voices, or how conveniently Theseus was within *dramatic* distance to hear this appeal, will appear in the course of two or three verses.

885-6. ἐπεὶ πέραν περῶσι.

“Far, far e'en now, they pass the bounds of right.” DALE.

The northern minstrel would, I think, have suggested *bounds* of another kind:

“She's o'er the p border, and awa' Wi', &c. &c.”

ἐπεὶ I translate, *otherwise*, and περῶσ' I understand as a future verb. The distinction between πέραν and πέρα has been nicely discriminated by Hermann. See also Passow in voc. Buttmann's Lexil. and Diss. ad Pind. Nem. VII. p. 461. Hermann, Gaisford, and Wunder, fill up the lacuna, as Elmsley proposed, thus: περῶσ' οἶδε δῆ. On the particle, see Hart. I. 249.

887. τί τοῦργον, *quid hoc rei est?*

ELL. On the preposition ἐκ, (*ob*) see Kühn. §. 599.

888. βουθυτοῦντα ἀμφὶ βωμόν. Cf. infr. 1495. βούθυτον ἐστίαν ἀγίζων. See also Trach. 609.

Ib. ἔσχετ', *inhibuistis, moram injecistis*, Musg. stört, disturbed, Germ. Prose. Cf. Matth. p. 961.

889. ἐπιστάτῃ (ἐφίσταμαι), here, *tutelar deity*.

890. θάσσον ἢ καθ' ἡδονὴν ποδός. DONN: *schneller, als den Fuss erfreuen mag*. El. 1503. μὴ μὲν οὖν καθ' ἡδονὴν θάνης. Neue refers to Phil. 206. στίβου κατ' ἀνάγκαν ἔρποντος.

891. γάρ. On the use of this particle after vocatives, see Tafel's Dilucid. Pindar. I. 164.

895. ξυνωρίς, properly, *a chariot with two horses*; hence, *a pair*; here, Ismenë and Antigone. Eur. Phoen. 1101. ζῆ σοι ξυνωρίς εἰς τόδ' ἡμέρας τέκνων. Med. 1142. πρὶν μὲν τέκνων σῶν εἰσιδεῖν ξυνωρίδα.

896. οἷς περ. See Hart. I. 341.

p This would be the case when Creon's troop reached the Pythian temple at Cenoë (cf infr. 1047), which latter place Thucyd. (II. 18.) describes as the border-ground between Attica and Bœotia. Cf. Müller's Dorians, I. 267.

ΘΗ. οὐκουν τις ὥς τάχιστα προσπόλων μολὼν
 πρὸς τούσδε βωμοὺς πάντ' ἀναγκάσει λεὼν
 ἄνιππον ἱππότην τε θυμάτων ἄπο
 σπεύδειν ἄπο ῥυτῆρος, ἔνθα δίστομοι 900
 μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
 ὥς μὴ παρέλθωσ' αἱ κόραι, γέλωσ δ' ἐγὼ
 ξένῳ γένωμαι τῷδε, χειρωθεὶς βία.
 ἴθ', ὥς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγὼ,
 εἰ μὲν δι' ὀργῆς ἤκον, ἧς ὅδ' ἄξιος, 905
 ἄτρωτον οὐ μεθῆκ' ἂν ἐξ ἐμῆς χερός.
 νῦν δ' οὕσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,

897. *τις . . προσπόλων.* Theseus speaks to one of the attendants on his royal person.

898. *τούσδε βωμοὺς, the adjoining altar.* So *infr.* 1020. *ἐν τόποισι τοῖσδε.* 1057. *τούσδ' ἀνὰ χώρους.* On the primary and secondary senses of ὅδε, see Ellendt in *voc.*

899-900. *θυμάτων ἄπο σπεύδειν, to quit the sacrifice and hasten.*

900. *ῥυτῆρ (ῥύω, ἐρύω), a strap, or thong in the horse's bridle, which was drawn tight, or hung loose, according as the animal was to proceed leisurely or at speed.* From *Il.* XVI. 475. (*τὸ δ' ἰθὺνθήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν*), it would appear, says Passow, that the word was originally used of the cords in which chariot horses were confined. To ride with the bridle loose, was termed *ἀπὸ ῥυτῆρος ἐλαύνειν.* On the preposition, cf. *Neue ad El.* 1127. *Matth.* §. 572. translates: "far from the reins;" i. e. "without reins, with loose reins." Hence: *at full speed.*

900-1. *δίστομοι (Antig.* 119. *ἐπ-τάπυλον στόμα. Eur. Suppl.* 411. *ἐπ-ταστόμους πύλας) ὁδοί, two roads, συμβάλλουσι, meet.* This *σχιστὴ ὁδὸς* will

be explained more fully *infr.* 1044.

Ib. ἔμποροι, *travellers.*

902. "*παρέρχομαι. Proprie prætereo : ὥς μὴ παρ, αἱ κόραι, adsignificata evadendi notione, ingredior.*" *ELL.*

903. *ξένῳ.* The Scholiast understands *Creon*; Schneider, *Ædipus.*

904. *τοῦτον. Creon sc.* On the union of *τοῦτον* and ὅδε in the same sentence, see Ellendt in *᾽Οδε III. d.* Ellendt (*II.* 453.) has apparently fallen into the mistake of supposing the former part of the verse to be addressed to *Creon*, instead of the *πρόσπολος.*

905. *εἰ μὲν δι' ὀργῆς ἤκον. SCHOL. : εἰ ἐν ταύτῃ τῇ ὀργῇ ἦν. Cf. Bernh.* p. 235. *Matth.* §. 580, c.

907-8. The reasoning of Theseus is clear enough. He (*Creon*) has laid hands, in a strange land, on what does not belong to him: we will now lay hands on him; nor shall he be restored to his country, till they (*Antigonë and Ismenë*) are restored to our country. Cf. *infr.* 933 sq.

907-8. *οὕσπερ — τούτοις. Cf. Matth.* §. 474, a.

τούτοισι κούκ ἄλλοισιν ἄρμοσθήσεται.
 οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
 κείνας ἐναργεῖς δευρό μοι στήσης ἄγων· 910
 ἐπεὶ δέδρακας οὐτ' ἐμοῦ καταξίως,
 οὔθ' ὦν πέφυκας αὐτὸς οὔτε σῆς χθονὸς,
 ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν
 κἄνευ νόμου κραίνουσιν οὐδὲν, εἴτ' ἀφείς
 τὰ τῆσδε τῆς γῆς κύρι', ὧδ' ἐπείσπες 915
 ἄγεις θ' ἂ χρήξεις καὶ παρίστασαι βία.
 καί μοι πόλιν κένανδρον ἢ δούλην τινὰ
 ἔδοξας εἶναι, κἄμ' ἴσον τῷ μηδενί.
 καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν·
 οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν, 920

Ib. οὐσπερ, Br. Wund. Dind. ὥσπερ, Libri, Reisig. Herm. Gaisf., who understand οὕτω before τούτοισι.

908. ἄρμοσθήσεται, *illigabitur*, NEUE (Eur. Bacch. 231. καὶ σφᾶς σιδηραῖς ἀρμόσας ἐν ἀρκύσιν). Ellendt translates: *secundum quam sibi ipse scripsit regulam iudicabitur*.

909. οὐ γάρ ποτ' ἔξει, *for you shall not depart*. (The rapid and lively character of this speech, Theseus first addressing one of his attendants (904), then turning to the Chorus, and now addressing himself personally to Creon, will not escape the discerning reader.)

910. ἐναργεῖς, vor Augen, *before my eyes*, DONN.

913. ὅστις=ὅς. Sup. 263. infr. 962.

914. ἀφείς. Infr. 1537. τὰ θεῖ' ἀφείς.

915. τὰ τῆσδε γῆς κύρια (*leges et morem publicum civitatis*, ELL.), Matthiæ (§. 438.) considers as equivalent to τὸν κύριον.

916. ἄγεις, *juxta te statuis, ut sit penes te: ergo potiris*, REIS. carry off. Infr. 923. 927.

Ib. παρίστασαι (παρίστημι). SCHOL. καταδουλοῖς καὶ ὑποχείριον (σοι) ποιείς.

917. πόλιν κένανδρον ἢ δούλην. Reisig compares Eur. Herac. 244-6. εἰ γὰρ παρήσω τόνδε συλᾶσθαι βία ξένου πρὸς ἀνδρὸς βωμόν, οὐκ ἐλευθέραν οἰκῆν δοκήσω γαῖαν, κ. τ. έ.

918. τῷ μηδενί. Aj. 1114. οὐ γὰρ ἡξίου τοὺς μηδένας. Cf. Matth. §. 437. Hartung. II. 130.

919. On the phrases παιδεύειν τινὰ κακόν, γενναῖον, &c., see Matth. §. 420, 3. Hemsterh. ad Arist. Plut. 4. Musgrave ad Eur. El. 379. Phil. 1360. οἷς γὰρ ἡ γνώμη κακῶν | μήτηρ γένηται, τᾶλλα παιδεύει κακοῦς. (A strong emphasis on the word Θῆβαι, alike honourable to Theseus and the poet.)

920. οὐ γὰρ φιλοῦσιν, it is not her wont or custom.

οὐδ' ἄν σ' ἐπαινέσειαν, εἰ πυθοίατο
 συλῶντα τὰμὰ καὶ τὰ τῶν θεῶν, βία
 ἄγοντα φωτῶν ἀθλίων ἱκτήρια.
 οὐκ οὐκ ἔγωγ' ἄν, σῆς ἐπεμβαίνων χθονὸς,
 οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα, 925
 ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς,
 οὐθ' εἶλκον οὐτ' ἄν ἦγον· ἀλλ' ἠπιστάμην
 ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.
 σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύνης πόλιν
 τὴν αὐτὸς αὐτοῦ, καί σ' ὁ πληθύων χρόνος 930
 γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.
 εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
 τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινὰ,
 εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις

922. συλῶντα τὰμὰ καὶ τὰ τῶν θεῶν, *spoliantem terram meam eamque diis sacram*. WUND.

Ib. τὰμὰ, *terram meam*, non *res meas*. NEUE.

923. φωτῶν ἀθλίων ἱκτήρια = φῶτας ἀθλίων ἱκτηρίους. Matth. §. 442, 4. Neue, referring to v. 832, evidently considers *Œdipus* only to be meant in the plural noun φῶτας. If a single person only is intended, I should rather refer it to *Ismenē*, who had actually been carried off by the troops of *Creon*, while performing supplicatory rites in the sacred grove. Referring to former notes on the subject of double and triple participles, and the use of possessive pronouns, &c., I throw out for consideration, whether the two verses might be rendered: *plundering myself and the goddesses*—i. e. the *Eumenides* (τὰμὰ καὶ τὰ τῶν θεῶν)—*by forcibly carrying off those who were supplicants to them*. On turning

to the German translators to see what support I could meet for this interpretation, I find *Solgen*, *Thudichum*, and *Donner*, all translating as has been here proposed: *mich beraubend und die Götter*, *Thudich. Donn. mich und selbst die Götter plündernd*, *Solg.*

926. ἄνευ, *without the consent of*.

Ib. ὅστις ἦν, *whoever he might be*.

927. ἠπιστάμην. Supply ἄν from preceding verse.

929. ἀξίαν οὐκ οὔσαν (sc. αἰσχύνης).

930. τὴν αὐτὸς αὐτοῦ. Cf. Neue ad *Aj.* 1132. Matth. §. 468, 6. *Bernh.* 287.

Ib. πληθύων χρόνος. Cf. sup. 377.

931. Antig. 281. μὴ 'φευρεθῆς ἄνους τε καὶ γέρον ἅμα, a union which ought not to be found, the proper duty of age being to confer wisdom, not to take it away.

934. μέτοικος, what a *metic* was in comic Greek, the readers of *Ari-*

εἶναι βία τε κούχ ἐκών· καὶ ταῦτά σοι 935

τῷ νῶ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω.

ΧΟ. ὁρᾷς ἴν' ἤκεις, ὦ ξέν' ; ὡς ἀφ' ὧν μὲν εἶ,
φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.

ΚΡ. ἐγὼ οὔτ' ἀνανδρον τήνδε τὴν πόλιν λέγων,
ὦ τέκνον Αἰγέως, οὔτ' ἄβουλον, ὡς σὺ φῆς, 940

τοῦργον τόδ' ἐξέπραξα, γιγνώσκων δ' ὅτι
οὐδεὶς ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι

stophanes are well aware. Here perhaps the word, which will occur frequently for illustration in future plays, implies little more than an *inhabitant*; a sense of *captivity* included. Dale translates boldly, but not amiss to the sense,

Or in the land will I detain thee,
bound

A slave reluctant.

935. βία τε κούχ ἐκών. It is usual to compare such formulæ as *Œd. T.* 1275. *πολλάκις τε κούχ ἄπαξ*. *El.* 885. *ἐξ ἐμοῦ τε κούκ ἄλλης*, &c. &c. On the particles *τε καὶ*, see *Hart. I.* 102.

936. General sense: and what I say I mean. Ἀπὸ τῆς γλώσσης = τῇ γλώσσῃ. Cf. *Matth. §.* 396. *Blomf. Gloss. Agam.* 786. and *Diss. Comment. in Pind.* p. 62.

937-8. ἀφ' ὧν μὲν εἶ—κακά. Hermann understands this as said of the *Thebans*, not of the *parents of Creon*. Reisig had previously observed, that the expression referred not only to parentage, as in *Œd. T.* 415, but appeared to comprehend what was observed at v. 912. *οὔθ' ὧν πέφυκας αὐτὸς, οὔτε σῆς χθόνος*. See also the eulogium on Thebes, 919-20. Like so many other passages in Sophocles, every word almost is put in opposition to, and made to contrast with, some other word or words.

“Thy words and outward bearing (*φαίνει*) are such as might be expected from the quarter whence you came, for they are just and honourable—thy deeds are those of self-convicted villainy.

939. In considering the speech of Creon, we must remember that we are dealing with a practised sophist, who answers what he thinks convenient, and omits what it is less convenient to reply to; glossing here, and fabricating there; using every art to justify himself, and raise hatred against the ex-monarch.

Ib. ἀνανδρον. Reply to the κένανδρον of Theseus at v. 917. ἀνήρ emphatic in both cases.

940. ἄβουλον. Reisig and Wunder refer this also to the passage pointed out in the preceding verse. To myself it appears, that the cunning sophist merely *imagines* Theseus to have said this, in order that he may be provided with a peg for his εὐβουλον πάγον at v. 947.

941. γιγνώσκων. HELLER: γνώμην ἔχων, νομίζων. *Eur. Cycl.* 421. ἄλλην ἔδωκα κύλικα, γιγνώσκων ὅτι τρώσει νιν οἶνος καὶ δίκην δώσει τάχα. *Herm. ad Ion.* 590.

942. αὐτοὺς (*Schol. τοὺς Ἀθηναίους*) may be elicited from the word πόλιν, v. 939. Cf. *Bernh.* 288. *Matth. §.* 434, 2. *Diss. ad*

ζῆλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βία.
 ἤδη δ', ὀθύνεκ' ἄνδρα καὶ πατροκτόνον
 κἄναγνον οὐ δεξοίατ', οὐδ' ὅτ' γάμοι
 945
 ξυνόντες εὐρέθησαν ἀνόσιοι τέκνων.
 τοιοῦτον αὐτοῖς Ἄρεος εὐβουλον πάγον
 ἐγὼ ξυνήδη χθόνιον ὄνθ', ὅς οὐκ ἐᾷ
 τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει.
 950
 ᾧ πίστιν ἰσχων τήνδ' ἐχειρούμην ἄγραν.
 καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μή μοι πικρὰς
 αὐτῷ τ' ἀρὰς ἡρᾶτο καὶ τῶμῳ γένει.
 ἀνθ' ὧν πεπονθὼς ἡξίουν τάδ' ἀντιδρᾶν.
 θυμοῦ γὰρ οὐδὲν γῆράς ἐστιν ἄλλο πλὴν
 955
 θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἄπτεται.

Pind. Nem. VI. p. 432. For αὐτοὺς ἐμπέσοι, see Matth. §. 426. Hermann observes, "videtur Sophocles more suo quod insolentius esset prætulisse."

942-3. ζῆλος τῶν ἐμῶν ξυναίμων, *eager emulation for my relatives*. On ἂν ἐμπέσοι, see Hart. II. 264.

943. ὥστε—βία, *to foster them against my consent*.

945. δεξοίατ', Elms. Herm. Wund. Dind. δεξαίατ', Libri.

945-6. γάμοι τέκνων, *matris cum filio connubium*. HERM. ξυνόντες ἀνόσιοι, perhaps, *unholily consorted*. Reisig refers to infr. 1133. (ᾧ τίς οὐκ ἐνι | κηλὶς κακῶν ξύνοικος;) Neue to Antig. 372. Add El. 610. Aj. 610. On the subject of marriage between near relatives, see Thudichum I. 303.

947. On the Areopagus as a criminal court, much information will be gathered from Thudichum I. 304., and still more from Müller's Eumeniden. See also Klausen's Theol. Æsch. p. 129.

948. χθόνιον. SCHOL.: αὐτόχθονα, *native to the soil*. Aj. 202. γενεᾶς χθονίων ἀπ' Ἐρεχθιδᾶν. HERM.: ἐγ-χώριον.

950. ᾧ πίστιν ἰσχων = πιστεύων, *confiding in which*. El. 735. τῷ τέλει πίστιν φέρων.

951-2. πικρὰς—ἀρὰς ἡρᾶτο. Antig. 427. ἀρὰς κακὰς ἡρᾶτο. For the fact, cf. sup. 868.

954-5. These two verses, the connexion of which with the preceding is not at first very apparent, must be explained out of the dramatic character of Creon, which is a mixture of the moralist, the rhetorician, and the hypocrite. "As for any anger displayed on this occasion, why should it create surprise? It is a passion born with us, which grows with our growth, and the old age or termination of which (Æsch. S. c. Th. 679.) is synonymous with death; for the dead alone," continues our moralist, laying his hand on his breast, "are insensible to pain and provocation, and consequently are

πρὸς ταῦτα πράξεις οἷον ἂν θελῃς· ἐπεὶ
ἐρημία με, κεῖ δίκαι' ὅμως λέγω,
σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
καὶ τηλικόσδ' ὦν, ἀντιδρᾶν πειράσομαι.

- ΟΙ. ὦ λῆμ' ἀναιδὲς, τοῦ καθυβρίζειν δοκεῖς, 960.
πότερον ἐμοῦ γέροντος, ἢ σαντοῦ, τόδε ;
ὅστις φόνους μοι καὶ γάμους καὶ ξυμφορὰς
τοῦ σοῦ διῆκας στόματος, ἅς ἐγὼ τάλας
ἤνεγκον ἄκων. θεοῖς γὰρ ἦν οὕτω φίλον,
τάχ' ἂν τι μηνίουσιν εἰς γένος πάλαι. 965
ἐπεὶ καθ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
ἁμαρτίας ὄνειδος οὐδὲν, ἀνθ' ὅτου

insensible to anger." The explanation has been generalised, that the application may be made to Œdipus as well as Creon, if the reader so pleases. For various opinions collected from the ancients on the subject of anger, see Thudichum I. 303. 340.

955. θανόντων — ἄπτεται. Wunder compares El. 1170. τοὺς γὰρ θάνοντας οὐχ ὁρῶ λυπουμενούς. Dale translates with his usual elegance :

Resentment knows no soothing
balm of age,
Calmed but in death, it only fails
to rouse
The long departed.

957. ὅμως. Cf. Matth. §. 566, 3. Ib. ἐρημία, alluding to the want of his body-guard, or attendants.

958. σμικρὸν, *infirmum*, *nullis opibus valentem*. ELL. Aj. 158. καίτοι σμικροὶ μεγάλων χωρὶς σφαλερὸν πύργου ῥῦμα πέλονται.

960. ὦ λῆμ' ἀναιδὲς. "Audacious and shameless." Cf. sup. 863.

Ib. τοῦ (i. e. τίνος) καθυβρίζειν. Phil. 1363. οἳ γέ σου καθύβρισαν.

With dat. Aj. 153., with acc. El. 522.

961. τόδε. Cf. infr. 968. 1504. Neue ad Aj. 1156.

962. ξυμφορὰς. Reisig and Wunder refer to v. 949. Does not the expression ἤνεγκον ἄκων, infr. 964., evince that something worse than bodily pains and privations was uppermost in the thoughts of Œdipus?

963. διῆκας (διέναι, *emittere*, *edere*). "Memorasti, adsignificata facti impudentia." ELL.

964. ἤνεγκον ἄκων, *was the unwilling author of*. Cf. sup. 521, 2.

965. τάχ' ἂν τι μηνίουσιν. "Si resolves, habebis, οἳ τάχ' ἂν τι μηνίοιεν." HERM. Cf. Matth. 599, c. Hart. II. 322. Klausen's Æsch. Theol. p. 26.

966. καθ' αὐτόν, *in respect to myself, as far as I am personally concerned*. Matth. §. 489, II. Bernh. p. 287. γε italicises as it were the word preceding.

Ib. ἐμοί. On this dative, see Bernhardt, p. 79. Kühner, §. 568, 2, a.

967. ἁμαρτίας ὄνειδος, *reproachful*

τάδ' εἰς ἑμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.
 ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
 χρησμοῖσιν ἱκνεῖθ' ὥστε πρὸς παίδων θανεῖν, 970
 πῶς ἂν δικαίως τοῦτ' ὀνειδίξοις ἐμοὶ,
 ὃς οὔτε βλάστας πω γενεθλίου πατρὸς,
 οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότε ἦ;
 εἰ δ' αὖ φανείς δύστηνος, ὥς ἐγὼ 'φάνην,
 εἰς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον, 975
 μηδὲν ξυνιείς ὦν ἔδρων εἰς οὓς τ' ἔδρων,
 πῶς γ' ἂν τό γ' ἄκον πράγμ' ἂν εἰκότως ψέγοις;
 μητρὸς δέ, τλήμον, οὐκ ἐπαισχύνει γάμους
 οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν,
 οἶους ἐρῶ τάχ'. οὐ γὰρ οὖν σιγήσομαι, 980

guilt, a guilt with which I can justly be upbraided. Cf. infr. 984. den Flecken eines Frevels. DONN. ἀνθ' ὅτου. Antig. 1068. Matth. §. 480, c.

969. ἐπεὶ (*sin minus*) δίδαξον. Cf. El. 352. and Passow in voc.

969-70. θέσφατον (θεός, φημί) χρησμοῖσι, *predicted by oracles*. Infr. 1472. θέσφατος βίου τελευτή. The subst. plur. τὰ θέσφατα is far more common than the adjective.

970. ὥστε. Cf. infr. 1350. add examples collected by Schæfer, Matth. §. 534, 3. and Kühner, §. 825. Anm. 4.

Ib. παίδων = παιδός. Cf. Œd. T. 713. Electr. 838. (where, by γυναικῶν, Eriphylë alone is meant.)

972-3. βλάστας γενεθλίου (*the germ of life*) πατρὸς εἶχον. Antig. 980. ματρὸς ἔχοντες ἀνύμφευτον γονὰν (*deriving their birth from a mother married to her misfortune*).

973. ἦ for ἦν; a restoration which Elmsley every where makes. On οὔτε, οὐ, see Hart. I. 198.

974-5. But if I clearly came into

conflict with my father, as I clearly did, from an unfortunate accident, (δύστηνος), and not from premeditated malice, &c. Phil. 760. δύστηνε δῆτα διὰ πόνων πάντων φανείς.

976. εἰς. Cf. Matth. 415. Obs. 2.

977. πῶς γ' ἂν. For the double γε, Hermann refers to Phil. 441., Neue to Antig. 747. Dindorf, on the contrary, referring to his observations ad Steph. Thes. II. 537, b., asserts, that Elmsley has very properly cancelled the first γέ. Matthiæ (p. 1065.) and Hartung (I. 376.) retain the double γέ.

978. τλήμον. El. 121. παῖ δυστανοτάτας (SCHOL. : τῆς ἐξολεστάτης· οὐ γὰρ ἐπὶ οἴκτου ἐστὶν ὁ λόγος) Ἠλέκτρα ματρός. Phil. 363. οἱ δ' εἶπον, οἴμοι, τλημονέστατον (*most shameless*) λόγον.

980. οὐ γὰρ οὖν σιγήσομαι. Now I WILL speak, DALE. For the grammar, see Hart. II. 17. Matth. (§. 625.) observes that οὖν is used, even where in English no inference is expressed.

σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα.

ἔτικτε γάρ μ' ἔτικτεν, ὦμοι μοι κακῶν,

οὐκ εἰδότη οὐκ εἰδυῖα· καὶ τεκοῦσά με,

αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.

ἀλλ' ἐν γὰρ οὖν ἔξοιδα, σὲ μὲν ἐκόντ' ἐμέ

985

κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν

ἄκων ἔγημα, φθέγγομαί τ' ἄκων τάδε.

ἀλλ' οὐ γὰρ οὕτ' ἐν τοῖσδ' ἀκούσομαι κακὸς

γάμοισιν οὐθ' οὐς αἰὲν ἐμφέρεις σύ μοι

φόνους πατρώους ἐξονειδίζων πικρῶς.

990

ἐν γάρ μ' ἄμειψαι μῦνον ὦν σ' ἀνιστορῶ.

εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε

κτεῖνοι παραστὰς, πότερα πυνθάνοι' ἂν, εἰ

πατήρ σ' ὁ καίνων, ἢ τίνοι' ἂν εὐθέως ;

981. εἰς τόδ' ἀνόσιον στόμα, *this unholy language*. Ellendt renders στόμα, *loquelam*; “*adsignificata impudentia dictorum*.”

984. αὐτῆς ὄνειδος, *as her shame*, παῖδας (cf. Matth. §. 432.) ἐξέφυσέ μοι. “*Quo exemplo ab notione rei mente comprehensæ (abstract) ad id, quod experientia noscitur (concrete) transitio præstruitur, velut ἄταν ἐπάγων ἀνὰ τὰν εὐρώδην Τροίαν, δύστανον ὄνειδος Ἑλλάνων*.” Aj. 1189. ELL.

985. οὖν. For examples of this construction of οὖν, see Ellendt II. 435. Hart. II. 15.

986. δυστομεῖν, with acc. of person and thing: see Passow in voc. Kühn. §. 559. Bernh. p. 121. Br. δυστομεῖν.

988. ἀκούσομαι κακός. Phil. 1313. ἤκου' ἄριστα. Cf. Matth. §. 307.

989. αἰὲν ἐμφέρεις. PERPETUO *ingeris*, REIS. No reader of the least taste need be reminded, that we are not here looking to a matter of fact,

but to poetry and passion, both which allow themselves the utmost exaggeration. Creon, as Reisig acutely remarks, had but *once* reproached Œdipus with the murder of his father, and then merely by the word πατροκτόνον. “*Quid ergo? Exaggeratio est oratoria acerbæ facta*.”

991. ἐν με μῦνον. On the double accusative, see Matth. §. 421. Obs. 1.

992. τὸν δίκαιον. The irony of the term will be understood by referring back to vv. 880. 957. &c. See also infr. 996. 1000. *thou paragon of justice*, DALE. Cf. Matth. §. 276.

Ib. αὐτίκ' (*at this moment*), ἐνθάδε (*on this very spot*).

993. κτεῖνοι, *should wish to kill*. This mode of speaking was illustrated at Œd. T. 1420. Schæfer compares Aj. 1126. δίκαια γὰρ τόνδ' εὐτυχεῖν κτεῖναντά με. Cf. infr. 1008.

994. πατήρ σ' ὁ καίνων. For the enclitic pronoun thus placed, Seidler

δοκῶ μὲν, εἵπερ ζῆν φιλεῖς, τὸν αἵτιον 995
 τῖνοι' ἂν, οὐδὲ τοῦνδικον περιβλέποις.
 τοιαῦτα μέντοι καὐτὸς εἰσέβην κακὰ,
 θεῶν ἀγόντων· οἷς ἐγὼ οὐδὲ τὴν πατρὸς
 ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
 σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν 1000
 λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος,
 τοιαῦτ' ὀνειδίζεις με τῶνδ' ἐναντίον.
 καί σοι τὸ Θησέως ὄνομα θωπεῦσαι καλόν,
 καὶ τὰς Ἀθήνας, ὥς κατῴκηνται καλῶς·
 κᾶθ' ᾧδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνει, 1005

and Dæderlein compare Eur. El. 262. σ' ἢ τεκοῦσα. Hom. Batr. 13. τίς δέ σ' ὁ φύσας. See also Herm. ad Aj. 1007.

995. δοκῶ μὲν, *immo*. As examples of this formula, applied to confirming consequences, and denying contraries, Hermann ad Eurip. Suppl. 794. refers to this passage, and also to Soph. El. 61. 547.

Ib. τὸν αἵτιον, *den Droher*, the person threatening you. DONN. the person in fault. Why φιλεῖς, and not φιλοῖς, is here used, see one of those acute remarks so usual to Hermann.

997. τοιαῦτα μέντοι, *talìa profecto*, WUND., who compares sup. 781. τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί.

998. For οἷς, (*to which things said by me*), followed by ἐμοί, Neue refers to Aj. 1062. Wunder, observing that τοῖς λόγοις ἀντειπεῖν τινι is equivalent to τοῖς λόγοις τινὸς ἀντειπεῖν, refers to some observations of his at v. 113. of this play.

1000. The ironical pause which Œdipus makes before pronouncing the words οὐ δίκαιος, will be best un-

derstood by referring back to vv. 742. 760. 880. &c.

1000—1. ἅπαν καλὸν λέγειν νομίζων, *quidvis dictu honestum esse existimans*, MUSGR. Cf. sup. 807. The Scholiast, by explaining ἀθυρόστομος ὢν, had perhaps Aristophanes in his eye. Ran. 838.

1001. ῥητὸν ἄρρητόν τ' ἔπος. Neue refers to Jacobs ad Achill. Tat. VI. 5.

1002. τῶνδ' ἐναντίον, *in the presence of these* (pointing to the Chorus); or, as Dale still better renders, *in this presence*.

1004. κατῴκηνται, *administered*. This sense of the verb οἰκεῖν, and its compounds, was largely illustrated by me in the “Ranæ” of Aristophanes. Infr. 1534. αἱ δὲ μυρίαὶ πόλεις, κἂν εὖ τις οἰκῇ. The ironical sneer in the words καλῶς and καλὸν (sup. 1003.) grow out of the feelings involved in the word καλὸν (1000).

1005. τοῦδ' ἐκλανθάνει, *you forget this, you allow this to escape you*. Ellendt observes that the middle voice of ἐκλανθάνω bears no other sense. On εἶτα, see Matth. §. 566, 3.

ὀθούνεκ', εἴ τις γῇ θεοὺς ἐπίσταται
 τιμαῖς σεβίζειν, ἥδε τοῦθ' ὑπερφέρει,
 ἀφ' ἧς σὺ κλέψας τὸν ἰκέτην γέροντ' ἐμέ
 αὐτόν τ' ἐχειροῦ, τὰς κόρας τ' οἶχει λαβών.
 ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ
 καλῶν ἱκνοῦμαι καὶ κατασκήπτω λιταῖς
 ἐλθεῖν ἄρωγους ξυμμάχους θ', ἵν' ἐκμάθῃς
 οἶων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλις.

1010

ΧΟ. ὁ ξεῖνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ
 αὐτοῦ πανώλεις, ἄξια δ' ἀμυνάθειν.

1015

ΘΗ. ἄλις λόγων· ὥς οἱ μὲν ἐξηρπασμένοι
 σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἔσταμεν.

ΚΡ. τί δῆτ' ἀμαυρῶ φωτὶ προστάσσεις ποιεῖν ;

1007. τιμαῖς. In conjunction with some remarks on this word in a former play (Œd. T. 789. &c.) cf. Æsch. Eum. 204. 218. 313. 397. 854. cf. sup. 278. τιμὰς, Libri, Dæd. Schn. Neue. τιμαῖς, Turneb. Wund. Dind.

1008. “ κλέπτειν est in universum furtim quasi, h. e. clam s. clandestino dolo aliquid facere: vel auferre et adimere, vel præripere et occupare, vel explorare et quasi captare, (ἀρπάζειν, ut apud Soph. Aj. 2. ubi vid. Lobeck, p. 219. Cf. Perizon. ad Ælian V. H. III. 47.)” Ast ad Plat. I. Rep. 334, a. On the wish here implied in the participle, see Matth. §. 503.

1011. καλῶν. For καλεῖν, in the sense of ἐπικαλοῦμαι, *imprecor, obtestor*, Ellendt compares Phil. 737. (where Dind. reads βοὰς) 1324. Cf. infr. 1376. 1389. 1391.

Ib. ἱκνοῦμαι. Ellendt, after deriving the *figurative* sense of *supplication* in this verb from approaching and falling at a person's feet,

observes, that it is never used but in the present tense. Sup. 275. Phil. 469. 932. Aj. 588.

Ib. κατασκήπτω λιταῖς. Tralate dictum: *graviter obtestando precor, efflagito precibus*, ELL. I storm them with entreaties, DONN.

1012. ἄρωγους ξυμμάχους θ', Herm. Dind. ex Paris. 2886. ELL. ἄρωγους ξυμμάχους, Gaisf. Wund. Neue.

1014. χρηστός, denkt edel, is noble in his thoughts, DONN.

1015. ἄξια δ' ἀμυνάθειν (ἀμυναθεῖν, Elms. Dind. in Annot.), Œd. T. 777. Matth. §. 535, b.

1016. οἱ ἐξηρπασμένοι (SCHOL.: οἱ θεράποντες Κρέοντος), *ravishers*, Burt. Matth. Wund. Ellendt. *raptæ puellæ*, Elms. Herm. “Verum medium suam et legitimam significationem tuetur, sibi enim suisque usibus Creon raperat. Pinguiter judicat Blomf. Gloss. Æsch. Ag. 252.” ELL. See examples in Bernhardy, p. 346.

1017. ἔσταμεν, *stand still*. Arist. Eq. 865. ὅταν μὲν ἡ λίμνη καταστῇ.

1018. ἀμαύρῶ. The commenta-

ΘΗ. ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δέ με
 χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχῃς 1020
 τὰς παῖδας ἡμῶν, αὐτὸς ἐκδείξῃς ἐμοί·
 εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν.
 ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μή ποτε
 χώρας φυγόντες τῇσδ' ἐπεύχωνται θεοῖς.
 ἀλλ' ἐξυφηγοῦ· γνῶθι δ', ὥς ἔχων ἔχει, 1025
 καί σ' εἶλε θηρῶνθ' ἡ τύχη· τὰ γὰρ δόλῳ
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.

tors are divided between this word and ἀφανρῶ, a marginal reading in Turnebus. Gaisford (coll. Eur. Herc. F. 228. ἀμαυρὸν σθένος), Matthiæ, Wunder, and Dindorf, adopt the former; (Matthiæ translating, *cujus splendor regius obscuratus est* (cf. sup. 880. 957-8); Brunck, Schæf., Herm., Ell. and Passow, adopt the latter; Ellendt observing: "Creon enim nec ignobilis nec obscurus, infirmum autem ἀμαυρὸς nunquam significavit."

1019. (προστάσσω σοι) ὁδοῦ κατάρχειν (*viam præire*, ELL.) τῆς ἐκεῖ (quod etsi pro ἐκεῖσε dictum esse videatur, non est tamen aliud quidquam nisi *illius viæ*. Id.) WUNDER: jubeo te in eam me viam educere, in quam puellæ abductæ sunt.

Ib. πομπὸν δέ με χωρεῖν. I understand this adj. in an *active* sense, and having the accusative με after it, as σε φύξιμος, Antig. 789. Therefore: *to go, escorting me*, i. e. *having me for your companion*. On referring to Ellendt, I find both this learned lexicographer and Erfurdt taking much the same view of the case. Wunder translates: *ego vero tibi comes esse volo*. Libri, Gaisf. Dind. Wund. δέ με. Br. δ' ἐμοί. Elms. δέ μοι (coll. Eur. El. 669.). Herm. δ' ἐμέ.

1020. ἐν τόποισι τοῖσδ'. An Orten hier, DONN. (meaning in the vicinity).

1021. τὰς παῖδας ἡμῶν. Cf. Wunder ad Aj. 1283. τὰς παῖδας ἡμῖν, Elms. τὰς παῖδας, ἡ μὴν, Both. τὰς παῖδας, ἡκων, Herm.

1022. ἐγκρατεῖς sc. τῶν παίδων, ELMS. Phil. 75. τόξων ἐγκρατῆς, where Ellendt, I think, wrongly translates, *potens*.

1023-4. οὓς οὐ μὴ—ἐπεύχωνται, *whom your servants will not have to thank the gods that they have escaped, and that they have got clean out of these territories*. For remarks on the construction, see Hermann in loco, Elmsley's Medea 1120. ἐπεύχωνται, (which Dindorf in his Annotations considers to be a solecism,) Herm. Matth. Gaisf. Hart. ἐπεύξωνται, Schol. Neue, Reis. Elms. Dæd. Dind. Wund. ἐπεύξονται, Br. ἐπεύχονται, Libri.

1025-6. γνῶθι—τύχη.

The doom for others destined now is thine,
 And Fate, at length, in thine own
 toils hath snared thee. DALE.

1026-7. δόλῳ κτήματα=κτηθέντα, *things obtained by craft*. Plato Cratyl. 423, b. δῆλωμα τῷ σώματι. Phil. 46, a. τὰς τῆς ψώρας ἰάσεις τῷ τρι-

κούκ ἄλλον ἔξεις εἰς τόδ'· ὥς ἔξοιδά σε
οὐ ψιλὸν οὐδ' ἄσκειον ἐς τοσήνδ' ὕβριν
ἤκοντα τόλμης τῆς παρεστώσης τανῦν· 1030

ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὦν ἔδρας τάδε.
ἂ δεῖ μ' ἀθρήσαι, μηδὲ τήνδε τὴν πόλιν
ἐνὸς ποιῆσαι φωτὸς ἀσθενεστέραν.

νοεῖς τι τούτων, ἢ μάτην τανῦν τέ σοι
δοκεῖ λελέχθαι, χῶτε ταῦτ' ἐμηχανῶ ; 1035

ΚΡ. οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὦν ἐρεῖς ἐμοί·
οἴκοι δὲ χήμεῖς εἰσόμεσθ' ἂ χρὴ ποιεῖν.

ΘΗ. χωρῶν ἀπείλει νῦν· σὺ δ' ἡμῖν, Οἰδίπους,
ἔκηλος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,

βειν, &c. cf. Kühn. §. 585. Anm. 1.
Bernhardy, p. 105.

1028. κούκ ἄλλον ἔξεις εἰς τόδ'.
(τόδ', A. Ald. Reis. Herm. Dind. τάδ',
Ia. Lb. B. T. V. Gaisf. Wund.) The
sense of this somewhat difficult pas-
sage may, I think, be attained by
placing a strong emphasis on the pre-
ceding word σώζεται, and then on the
word τόδε; the whole sense of The-
seus's mind being this: "things may
be *gained* by unrighteous treachery,
but they are not *preserved* by it: in
gaining your booty, you have had
assistance; in *preserving* it, you shall
have none: for as to your coming
here without assistants," continues
the Attic monarch, casting his eye
round, "*that* is of course out of the
question." A simpler and perhaps
better mode will be to refer the τόδε
to v. 1019, or v. 1025 sq. and un-
derstand: "And in respect to the
matter of which I speak, I will have
no agent but yourself." The Sopho-
clean use of the words τόδε and τάδε,
as fixing the thoughts on an entire
sentence, has been already noticed
in Œd. T. 1158. and elsewhere.

1029. ἐς τοσήνδ' — τανῦν, "*facti*

*audacia cum mentis, qua genitum
est, superbia conjungitur.*" ELL.

1031. πιστὸς ὦν = πιστεύων. SCHOL.
Cf. Kühn. §. 409, 3. Anm. 1.

1034. νοεῖς τι τούτων; erkennst
du's? DONN.

1034-5. τανῦν τε χῶτε, i. e. τὰ νῦν
τε καὶ τότε, ὅτε. *nunc ut tum.* Neue
compares El. 676. νῦν τε καὶ πάλαι.
This dost thou comprehend, or is it
said

In vain, as when this insult first was
planned? DALE.

1035. χῶτε ταῦτ' ἐμηχανῶ, *et quæ
Chorus dixit tibi, quum hæc molirere.*
WUND. But how had Theseus be-
come cognizant of what the Chorus
said on that occasion? he was not
present on the stage.

1037. εἰσόμεσθ'. cf. Matth. §.
203, 3.

1036. μεμπτὸν, which will meet
with a rebuke from me. (cf. infr.
1695.) ἐνθάδ' ὦν, while you are
here, on this spot.

1038. χωρῶν ἀπείλει νῦν, "*on,
and threaten as you go,*" (obliging
Creon to precede him.) The em-
phasis on the participle χωρῶν.

ἤν μὴ θάνω 'γὼ πρόσθεν, οὐχὶ παύσομαι, 1040
πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων.

ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν
καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθείας.

ΧΟ. εἶην ὅθι δαΐων

στροφ. α'.

1042. ὄναιο (ὀνίνημι). *Passivum* solum dicitur (medium non agnoscimus). ELL. Carmichael (p. 216.) admits mid. ὀνίναμαι, *I derive benefit*. For Kühner's idea of μέρος understood, see §. 526. Anm. 2.

1044. sq. The Chorus foreseeing that a collision will ensue between the troops of Creon and those of Theseus, speculate as to the spot where it will take place, and wish themselves spectators of the combat. They feel a presentiment that their own brave compatriots will be the victors, that Creon will be captured (how he escapes from Theseus, *poetry* is not called upon to mention), and the virgin daughters be restored to their sorrowing parent. Prayers to Zeus, to Pallas Athenë, to Artemis and Apollo for assistance, form the conclusion of the ode. From the above sketch of the Choral strain, it is evident that whatever other difficulties may occur in its consideration,—and they will be found neither few nor trifling,—a good map is indispensable for carrying us through some portion of them. Kruse's Atlas of Attica and the Megarid is the one which will be here used for the purpose. From that map it appears to me, that the best course which Crëon's forces, consisting of chariots as well as horsemen, could take for carrying off their prey, was to make instantly for the Gephyræ, by which they would not only cross the Cephissus, but find themselves on the "holy road," which led to

Eleusis (λαμπάδες ἀκταί). Pursuing this route for a time, they would come to a spot near the Eleusinian gulf, where two roads meet (cf. sup. 900.), the one leading to Eleusis, which they would avoid, the other forming part of the "holy road" to Delphi, and which they would pursue to the Pythian temple at Cenoë. After passing this, they would find a direct road to Thebes, through the pass at Eleutheræ, and through the recesses of Mount Cithæron. The first object of the Colonian and Attic troops would naturally be to get the start of their opponents, and intercept them at the point where the two roads, just mentioned, meet. Failing this, they would pursue on the road to Delphi; and the Chorus suggest the Pythian temple at Cenoë as the spot where the combat will take place. And much geographical and philological difficulty would have been spared to editors of Sophocles, had the Chorus allowed the combat to occur at either of the above places; but as Reisig and Wunder have supposed a second mode of reaching Cenoë, and conclude that the Chorus give Creon the choice of either road, we shall find ourselves obliged to seek for a road, which Kruse's map does not enable us to find,—for a snow-mountain, which will not make its appearance,—and for a pasture-ground, which seems equally averse to fix its exact locality, but which in return presents us with an epithet prolific of disputation:—of

ἀνδρῶν τάχ' ἐπιστροφαὶ
τὸν χαλκοβόαν Ἄρη
μίξουσιν, ἣ πρὸς Πυθίαις,

1045

all which difficulties something will be said as they respectively occur. At present it will be sufficient to add, that in the first strophē of this ode, the prevalent metre is glyconic, relieved by iambs.

1044-5. δαΐων ἀνδρῶν ἐπιστροφαί. The commentators generally refer the last of these three words to the *turn* which the *Theban* ravishers would have to make when commencing their attack on the Athenians assailing them behind. But if the Athenian troops had, according to Theseus's directions, previously made themselves masters of the pass, where the two roads met, the *turn* would rather have been made by the Attic troops. As a military term, the word ἐπιστροφαί may receive illustration from my "Frogs" of Aristoph. v. 1067. Translate generally, *where warlike men turning themselves about*.

1046. χαλκοβόας (βοή), *with brazen voice*. SCHOL.: στερεοβόαν, μεγαλόφωνον, coll. Il. V. 783. χαλκεοφώνῳ. Virg. Æn. VI. 625. *ferrea vox*. For other epithets of the god, see Klausen's Theol. p. 128.

1046-7. Ἄρη μίξουσιν. Homer more commonly uses the verb συνάγειν in this sense. Il. II. 381. ἵνα ξυνάγωμεν ἄρηα. V. 861. ἔριδα ξυνάγοντες Ἄρηος. But it was the delight of Sophocles to invent novelties of expression, and to put his commentators, and perhaps his contemporaries, to great difficulties thereby.

1047-9. πρὸς Πυθίαις ἢ λαμπάσιν ἄκταις. As the Scholiast informs us that the word ἄκταις belongs equally to the two preceding adjectives, it is better to consider the

sense of the substantive, before we attend to the adjectives belonging to it. What is the strict meaning of the word ἀκτὴ, has been explained in a subsequent note (infr. 1240.): it was a triangular promontory, running some way into the sea, and so forming a peninsula of more or less extent. But it is not unfrequently applied to a sea-shore of any kind; and as Eleusis lay on the gulf of the same name, there is no difficulty in understanding Eleusis by the words λαμπάδες ἀκταί. But how will that term apply to the Pythian temple at Cēnoë, which was situated a considerable way in-land? They are joined by a *zeugma*, say the commentators. A *zeugma* often connects two very distant notions in the Greek writings, and this must certainly be admitted to be among the most distant; but we are not without means of escape. In a former play (Cēd. T. 184.) the word ἀκτὴ was found to imply an *altar*: and if an *altar*, it might by a well known rule in Greek, imply a *temple* also; and the translation would then be, *near the Pythian or Eleusinian temple*. On an inspection of Kruse's Atlas, the reader will find that the latter temple lay almost as near the Holy Road as the former; and as one of the Scholiasts understands the word ἀκτὴ here as equivalent to the word altar (Ἀκταῖς τὸ βωμὸν [λέγει]), we seem justified in rendering the word ἀκταῖς, *temples*.

1047. Πυθίαις. The most memorable fact connected with this Pythian temple at Cēnoë, has been preserved by the Scholiast, who observes, that sacrificial rites took

ἢ λαμπάσιν ἄκταις,
οὐ Πότνιαι σεμνὰ τιθηνοῦνται τέλη
θνατοῖσιν, ὧν καὶ χρυσέα

1050

place there every day when the Delphic *θεωρία* was celebrated. (θύει δὲ ὁ μάντις, ὅταν μὲν τὰ εἰς Δελφοὺς πόμπιμα γένηται, καὶ θεωρία πέμπηται, ἐν Οἰνότη καθ' ἐκάστην ἡμέραν ἐν τῷ Πυθίῳ.) Cf. Müller's Dorians, I. 267.

1049. λαμπάσιν ἄκταις, *the torch-lighted shore, or, temple*. Why Eleusis should be thus termed, the reader of Aristophanes need not be informed. The nightly ceremonies which there took place, and the prodigious blaze of torches usual on such occasions (Ran. 340. ἔγειρε φλογέας λαμπάδας ἐν χερσὶ τινάσσων. 350. σὺ δὲ λαμπάδι φέγγων προβάδην ἔξαγ' κ. τ. ἐ.), sufficiently justify the epithet.

1050. Πότνιαι. Demeter and Kora. ἦκετ' εὐφρονες, ἱλαοί, πότνιαι, ἄλσος ἐς ὑμέτερον· οὐ δὴ ἀνδράσιν οὐ θεμιτὸν εἰσορᾶν ὄργια σεμνὰ θεαῖν, ἵνα λαμπάσι φαίνετον ἄμβροτον ὄψιν. μόλετον, ἔλθετον, ἀντόμεθ', ὦ Θεσμοφόρῳ πολυποτνία.

Arist. Thes. 1148.

Διαβεβηκότι δὲ ἤδη τὸν Ἀσωπὸν, καὶ τῆς πόλεως δέκα μάλιστα ἀφεστηκότι σταδίου, Ποτνιῶν ἐστὶν ἐρείπια, καὶ ἐν αὐτοῖς ἄλσος Δήμητρος καὶ Κόρης. Pausan. IX. 8. 1.

Ib. τιθηνέω (τιθήνη), properly said of the duties discharged by a nurse to an infant. h. Hom. Cer. 142. SCHOL.: ἐπιμελοῦνται, καὶ ἀξιοῦνται θεραπέας.

Ib. τέλη = τελεταί, *mysteries*. Both words have been illustrated in my Wasps and Frogs of Aristophanes. Metre: dip. iamb. choriamb. dip. iamb.

1051. ὧν. To which of the preceding nouns, Πότνιαι, τέλη, θνατοῖσιν,

does this relative belong? Herm. and Dæd. (for Hartung's opinion, see I. 127.) decide for θνατοῖσιν: the former observing, that the obligation of silence in regard to these mysteries lay as much upon the Eumolpidæ, as the other portion of the community. They consequently join κλῆς προσπόλων, and translate: "mortali-
bus, quorum linguam coercet aurea antistitum Eumolpidarum clavis, i. e. quibus antistites Eumolpidæ taciturnitatem imponunt." Without impugning the excellence of this version, I may perhaps be excused for suggesting, that by referring the relative ὧν to Πότνιαι, we get a larger insight into the religious policy of Athens. As the task of superintending and conducting religious ceremonies in that metropolis was often vested in particular families,—as in that of the Eumolpidæ for the Eleusinian mysteries,—so a power seems to have lain with these persons of interpreting sacred books in their possession, and occasionally admitting innovations in the rites, (cf. *infr.* 1526.)—a piece of state-policy of unquestionable value. The golden key therefore upon the tongue of the Eumolpidæ might imply the right of *unlocking* as well as *shutting*, of opening new rites in the administration of the mysteries, (which certainly did not remain invariably the same) as well as enjoining silence upon former ones. From the hymn of Callimachus to Ceres, it appears that a *key* was worn on the shoulder of the priestess who officiated in her mysteries. That the key was re-

q See observations to that effect in the "Introduction" to my Frogs of Aristophanes.

κλῆς ἐπὶ γλώσσα βέβακε
 προσπόλων Εὐμολπιδᾶν
 ἔνθ' οἶμαι τὸν ἐγρεμάχαν
 Θησέα καὶ τὰς διστόλους
 ἀδμητὰς ἀδελφὰς
 αὐταρκεῖ τάχ' ἐμμίξειν βοᾷ
 τούσδ' ἀνὰ χώρους·
 ἥ που τὸν ἐφέσπερον

1055

ἀντ. α'.

cognized among the Jews as emblematic of unlimited power to shut and open both in civil and religious cases, is clear from more than one passage in Isaiah. Thus when the high office of Shebna is to be transferred to Eliakim, it is said of the latter :

And I will lay the key of the house of David upon his shoulder :

And he shall open, and none shall shut ;

And he shall shut, and none shall open. XXII. 22.

And in a still more exalted instance :

And the ^r government shall be upon his shoulder. IX. 5.

See also on this subject Dissen's Comment. in Pind. p. 283.

1053. Εὐμολπιδᾶν. On this distinguished family, see Heyne ad Apollod. p. 338. Aristides in Orat. Eleusin. I. 451. Creuzer's Symbol. IV. 355. sq. 442. sq. 482. sq. Thudichum I. p. 308. Both and Wunder throw this and the preceding verse into one, to which Dindorf in his Annotations assents. Metre : tetram. epitr. catal.

1054. ἐγρεμάχαν (ἐγείρω, μάχη), *fight-awakening* ; epithet applied to Pallas in the Homeric hymn to Ceres, v. 424. In the present instance,

Triclinius substituted it for ὀρειβά-
 ταν, the old reading.

Ib. ἔνθα, *there* (emphatic). Metre doubtful.

1055. διστόλους (στέλλω). *two*. Cf. Pass in μονόστολος.

1056. ἀδμῆς (α, δαμάω) = ἄδμητος, *untamed* : metaphorically used of *virgins*. Od. VI. 109. πάρθενος ἀδμῆς. Cf. infr. 1321.

Ib. ἀδελφὰς, Br. Dind. Gaisf. ἀδελφεὰς (Wund. A. B. Ricc. V.) considered as a trisyllable.

1057. αὐταρκεῖ (ἀρκέω) βοᾷ, *pugnam assequendo consilio satisfacturam*, i.e. *fortem*. ELL. βοᾷ, *pugnæ*. DIND.

Ib. ἐμμίξειν, sc. τοῖς πολεμίοις. Metre : dochm. and dip. iamb.

1258. τούσδ' ἀνὰ χώρους. Added as explanatory of the adverb ἔνθα, under the supposition that that word had dropped from the hearers' minds. Hermann, however, proposes to carry the words on to the antistrophe, translating as follows : *ibi puto mor dimicatum iri : illis in locis, nisi forte occidentem versus aufugerunt*. Metre : adonic.

1059-60. ἥ που (perchance it may be) πελῶσι (they will approach, or reach). Before involving ourselves in the local difficulties with which we shall presently have to deal, it may be asked, do these words so much

^r That is, the ensign of government ; the sceptre, the sword, the key, or the like, &c.

πέτρας νιφάδος πελώσ'

1060

Οιάτιδος ἐκ νομοῦ,

indicate a choice of road, as further pursuit in one already chosen? To me they appear to mark the latter; to Wunder and Reisig, whose object it now becomes to make Creon's horsemen and charioteers reach Œnoë by a different route, they necessarily indicate the former.

1059. τὸν ἐφέσπερον (χώρον.) ELL. ἐπὶ τὸν ἔσπερον. SCHOL. Cf. Bernhardt, p. 184.

1060. πέτρας νιφάδος. The Scholiast, by a set of premises drawn from the ancient writer Ister, comes, in Reisig's opinion, to the following conclusion, that νιφὰς πέτρα = λεία πέτρα = Αἰγάλεων. Reisig is wrong in his opinion, says Hermann; Ister and the Scholiast come to no such conclusion: but distinguish clearly between the two places. Wunder allows the Scholiast to be right in understanding Mount Ægaleos by the πέτρα νιφὰς, but quarrels with the etymology by which the Scholiast arrives at his conclusion. But where was this Mount Ægaleos? In Kruse's map it stands so much more south than would in any way have suited Creon's purpose, that Wunder proceeds to quarrel with Kruse's and Müller's geography, and asserts that they ought to have substituted Ægaleos for Corydalus, part of that mountain-chain which separated the Eleusinian and Attic plains. He accordingly marches the Theban troops up to Acharnæ, turns them between the Icarian and Corydalian, or what he considers the Ægalean mount, and having got them on the western (ἐφέσπερον) side of this, the Eleusinian plain and

the "holy road" are before them, and then—"on go the chariots, on go the horsemen"—for Œnoë. And here the learned writer is content to drop them. But where was the νομὸς Οἰάτις, from which the preposition ἐκ shews that they had previously come? Here new difficulties await us, but before we encounter these, the grammar of the verb πελώσ' must be attended to.

Ib. πελώσ'. SCHOL. γρ. πελάζουσι, which Elmsley and Hermann correct into πελάσσουσι. (πελώσ' = πελάσσουσι. Matth. §. 181. 2. a.) See further a learned note by Ellendt on the subject, and cf. Wunder ad Electr. 483.

1061. Οἰάτιδος, Dor., for Ionic Οἰήτιδος. "Οἰήτις," says O. Müller (Ersch. Encyclop. VI. 225. not. 21.), "is derived from Οἶον, an Attic deme, situated near Deceleia;" and the learned writer cites Harpocration as his authority. "The analogies of language forbid," says Wunder very justly, "any such derivation. Οἰάτις or Οἰήτις must be derived from Οἶα or Οἶη, a deme of Œneis, near Mount Ægaleos." And he too cites Harpocration for his purpose: adding, however, his own conviction, "that whatever the question of deme and analogy might be, the pasture-ground in question lay to the north of Athens, and not far from Acharnæ." "No!" the learned Hesychius would have said, had he been still living, "Οἰάτις has nothing to do with any deme whatever; for νομὸς signifies pasture-ground, and οἰάτις, fed down by sheep:" and with this explanation

s Hesych.: Οἰάτιδος ἐκ νομοῦ. Σοφ. Οἶδ. ἐπὶ Κολ., τῆς προβατευομένης ἐκ νεμήσεως. οἶ δὲ, ἀπὸ Οἶης τοῦ δήμου. κακῶς. οὐ γὰρ ἐγγὺς κεῖται.

πώλοισιν, ἢ ῥιμφαρμάτοις

φεύγοντες ἀμίλλαις.

ἀλώσεται δεινὸς ὁ προσχώρων Ἄρης,

1065

of that learned and generally accurate lexicographer there seem good reasons for agreeing. Wunder and Reisig, as we have seen, drop Creon's troops at Cēnoë, by whatever route they bring them there. But though close upon the border-ground between Attica and Bœotia, are the troops of Theseus to hesitate on passing it on such an occasion? And supposing that border passed, what have we first to look out for? *a pasture-ground fed down by sheep*, according to Hesychius. Such pastures are not now, as travellers assure us (Kruse, Hell. II. 5.), to be found in the neighbourhood of Cithæron; but that such were found, as well for sheep as cattle, in older days, may safely be concluded from the language of the herdsmen in a former play of Sophocles (Œd. T. 1135.); and if any person should be disposed to quarrel with the derivation of οἰᾶτις from οἶς, he must remember, that being across the border, he has to deal with Theban, not with Attic Greek. This pasture-ground passed, — and Kruse's map will furnish more than one for our purpose, — we are in the most intricate part of that chain of hills known by the name of Cithæron: was there no one hill among that chain, which from the snow lying longer there than elsewhere, bore the name of νιφὰς πέτρα¹, or is it peculiar to the Swiss, to give a separate nomenclature to one particular portion of a mountain-chain, and there, as here, from ideas connecting themselves with *snow*? Putting

all these things together, it appears to me that the Chorus speak throughout, not of a double but a continued route; and that their general train of reasoning is as follows: "Be Creon where he will; in our country or his own; in the open plain, or in the mountainous recess, still he will be captured; for he has to deal with brave men, who will not be baffled by him."

1061, ἐκ. For numerous examples of this preposition in the sense of *quitting, departing from, &c.*, see Ellendt I. 547–8.

1062. ῥιμφάρματος (ῥίμφα, ἄρμα), *travelling with quick wheels*. Cf. Boeckh's Expl. Pind. p. 140. ῥιμφάρματοι ἄμιλλαι = ἄμιλλαι ἄρμάτων ῥίμφα φευγόντων. Matth. §. 446. Obs. 3, c. Generally: *chariots contending with each other in rapidity of movement*. Having had already sufficient difficulties upon our hands, I stop not to inquire, why Thebes was so early celebrated for the number and excellence of her chariots; but as the subject has bearings which may not at first sight appear, a little attention will perhaps be bestowed upon it hereafter.

1065. ἀλώσεται, sc. Creon. HERM. True: but how has he escaped the strong grasp of Theseus in the interim? *Poetry* hears, but does not answer such questions.

Ib. δεινὸς ὁ προσχώρων (sup. 493.) Ἄρης. Prosaically: *the people of Colonos are desperate combatants*. Pind. Isth. VI. 35. χάλκασπις Ἄρης, *pedestris pugna*. Diss.

¹ That the Bœotians were not wanting in such distinctions of name, see Kruse's Hellas II. 10.

δεινὰ δὲ Θησειδᾶν ἀκμά.
 πᾶς γὰρ ἀστράπτει χαλινὸς,
 πᾶσα δ' ὀρμᾶται κατ' ἀμ-
 πυκτήρια φάλαρα πώλων
 ἄμβασις, οἱ τὰν Ἰππίαν
 τιμῶσιν Ἀθάναν
 καὶ τὸν πόντιον γαιάοχον
 ῥέας φίλον υἱόν.
 ἔρδουσιν, ἢ μέλλουσ' ;
 ὥς προμνᾶται τί μοι
 γνώμα, τάχ' ἂν δώσιν

1070

στρ. β'.

1075

1066. Θησειδᾶν, the subjects of Theseus, i. e. the Athenians. Heller compares Eur. El. 716. χοροὶ Ἀτρειδᾶν, Atrei domusque ejus. Neue, Πεισιστρατιδᾶν. coll. Wesseling ad Herodot. V. 62. Valck. ad c. 65.

1067-8. To be thrown into one verse, like 1052, 3. Dindorf, considering φάλαρα πώλων at v. 1069. to be a grammatical intrusion, proposes to read κατὰ at the end of v. 1067, and to leave lacunæ in the following verse, as thus: ἀμπυκτήρια * * or ἀμπυκτήρι' * *. As examples of the hiatus, he gives Aj. 425. Trach. 510.

1068-70. πᾶσα πώλων ἄμβασις seems to me a bold Sophoclean equivalent for "all the mounted horsemen." And on turning to preceding commentators, I find this conjecture fully confirmed. "Omnis equitatus, omnis numerus ἀναβατῶν." MUSGR. Omnis cohors equis insidens. REIS. οἱ ἀναβάται πάντες. ELL.

1068. ὀρμᾶται. Eur. Suppl. 594. ὀρμᾶσθαι χρεὼν | πάντ' ἄνδρ' ὀπλίτην, ἁρμάτων τ' ἐπεμβάτην, | μοναμπύκων τε φάλαρα κινεῖσθαι.

Ib. ἀμπυκτήρια (ἄμπυξ, horse's frontlet) φάλαρα, frontal trappings.

1070. ἄμβασις = ἀνάβασις, das Auf-

sitzen zu Ross. sitting on horseback. PASS.

Ib. ἄμβασις, οἱ. Cf. Matth. §. 302.

1070-1. τὰν ἰππίαν Ἀθάναν. Pausan. VIII. 47, 1. Ἰππία δὲ παρὰ τοῖς Μανθουριεῦσιν εἶχεν (Athene sc.) ἐπὶ κλησιν, ὅτι τῷ ἐκείνων λόγῳ γινομένης τοῖς θεοῖς πρὸς Γίγαντας μάχης ἐπήλασεν Ἐγκελάδῳ ἵππων τὸ ἄρμα. Cf. Creuzer's Symb. II. 782. sq.

1073. ῥέας, a monosyllable. Dindorf compares the reading of several MSS. in Il. XV. 187. τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοὶ, οὓς τέκετο ῥέα: and Κρέων, a monosyllable, Antig. 156.

1074. ἔρδουσιν ἢ μέλλουσ'; Are they doing; are they in action? or do they dally? The ellipse is easily filled up in the Greek verb, but who would mar Shakespeare's "I'll do, I'll do, I'll do," by suggesting the completion of the English ellipse?

1074-5. προμνᾶται τί (cf. Xen. Anab. VII. 3. 18.) μοι γνώμα, my soul presages. PASS. Metre: iamb. ischior.

1076. ἂν δώσιν. The appearance of ἂν with an infinitive future, is, I need not say, a signal for constant battle among the verbal critics. For

τὰν δεινὰ τλᾶσαν, δεινὰ δ' εὐροῦσαν πρὸς αὐθαίμων πάθη.
 τελεῖ τελεῖ Ζεὺς τι κατ' ἄμαρ.
 μάντις εἴμ' ἐσθλῶν ἀγώνων.
 εἴθ' ἀελλαία ταχύρρωστος πελειᾶς
 αἰθερίας νεφέλας κύρσαιμι τῶνδ' ἀγώνων
 ἐωρήσασα τοῦμὸν ὄμμα.

1080

a strong and ingenious defence of ἄν so circumstanced, see Hartung, II. 275. sq. For other opinions on the subject, see Matthiæ, §. 598. a. 599, d. Reisig. de part. ἄν, p. 99. Poppo de eloc. Thucyd. p. 160, &c. Metre: iamb. antispast.

Ib. δώσειν = ἀποδώσειν (Phil. 668. καὶ δόντι δοῦναι, *to restore the bow to him who gave it.*) Dindorf, reading ἐνδώσει for ἄν δώσειν, understands by that word ἀνήσει, or παύσεται, in the sense of, "the sufferings of the virgins—and dreadfully they have suffered—will have a remission," or, "will come to an end." What subsequent alterations in the accentuation of the text this emendation will engender, will presently appear. Ellendt (II. 787.) appears to read ἐνδώσειν.

1077. τὰν δεινὰ (πάθη) τλᾶσαν, sc. *Antigonē*. That the Chorus should have thought much of *her*, and comparatively little of *Ismenē*, is surely compatible with the feelings of human nature, and the whole tenour of the drama. Dindorf, however, supposing that *both* must necessarily have been in the minds of the Chorus, and bound by his emendation of ἐνδώσει, accentuates τᾶν—τλασᾶν—εὐρουσᾶν. Elmsley had previously adopted the same reading, "erutam a scholiis."

Ib. εὐροῦσαν (El. 1061. ὄνασιν εὐρωσι) πρὸς αὐθαίμων, *on the part of her relations, or brothers*. Metre: tetram. iamb.

Ib. αὐθαίμων. Both e conject. Elms. Herm. Dind. Wund. αὐθομαίμων, vulg.

1079. κατ' ἄμαρ, *to-day*, i. e. καθ' ἡμέραν τὴν νῦν. On the sentiment, cf. Klaus. Theol. p. 81. Metre: dip. iamb. and adonic.

1080-3. Matth. ap. Hell. compares Eur. Phœn. 163. ἀνεμώκεος εἴθε δρόμον νεφέλας ποσὶν ἐξανύσαιμι δι' αἰθέρος πρὸς ἐμὸν ὁμογενέτορα.

1081. ἀελλαία ταχύρρωστος = σὺν ἀελλαίῳ τάχει ῥωομένη. WUND. See also the same learned writer ad Antig. 108. Philoct. 1426. Metre in this and preceding verse, epitrites.

1083. αἰθερίας νεφέλας κύρσαιμι. I understand with Ellendt, "*assequar*, i. e. tollar ad nubes." Herm. Dæd. Wund. Dind. connect κύρσαιμι τῶνδ' ἀγώνων, νεφέλας being understood as *ex nube* (cf. Matth. §. 354, ζ.). Libri: κύρσαιμι αὐτῶν δ' ἀγώνων. Metre: penthem. dact. and dim. iamb. cat.

1084. ἐωρήσασα (Libri, θεωρήσασα) τοῦμὸν ὄμμα. The emendation in the text is Wunder's, and has been adopted by Dindorf, who understand generally: κύρσαιμι τῶνδ' ἀγώνων τῷ ἐμῷ ὄμματι, ἐωρήσασα (i. e. αἰωρήσασα) αὐτό. *Utinam has pugnas assequar oculis meis sublime latis*. Before offering a new, and it may be thought a very bold explanation and construction of these words, let me be allowed a few words previously in justification. No editor

ἰὼ πάνταρχε θεῶν,

ἀντ. β'.

παντόπτα Ζεῦ, πόροις

1085

γὰς τᾶσδε δαμούχοις

σθένει 'πὶ νικείῳ τὸν εὖαγρον τελειῶσαι λόχον,

σεμνά τε παῖς Παλλὰς 'Αθάνα.

1090

was ever yet engaged on the works of Sophocles who did not express himself in words more or less strong at the unusual forms and constructions observable in his writings. And whence did these forms originate (for that has been little investigated)? I answer, first, no doubt, from the dithyrambic poems of his own country, out of which not merely the choral ode, but the whole drama originally grew; and secondly, it may be from poems of a similar nature prevalent in Thebes, where the poet's eye was continually turned; and of which country the dithyramb was perhaps as much the native growth, as the wine-god, to whose service it was dedicated. In what extravagances of diction and construction the Attic dithyrambists indulged, is now only known from the severe scourgings which Aristophanes never fails to inflict, whenever any of that school come before him. Were the dithyrambs of Thebes likely to be of plainer structure? If the intercourse between Thebes and Phœnicia was of that constant nature which I have elsewhere supposed it to be, Hebraisms and Orientalisms must have prevailed in them to an unlimited extent: and all the extravagances of language, which the Della Crusca school of Italy, and that of Gongora^s in Spain exhibit, are perhaps but faint resemblances of what

the Theban dithyrambists allowed themselves. Knowing then the taste of Sophocles for every thing Theban and Pindaric, are we under such circumstances to be bound by the closest rules of grammar in considering his choral constructions? I think not. In the present instance, therefore, considering θεωρεῖν as a transitive verb, converting θεωρήσας, the reading of the books, into θεωρήσουσ', and leaving ἀγώνων to answer for its genitive form as it best may, I venture to translate the whole passage: "O that like a dove, rushing with storm-spiced velocity, I could find some ethereal cloud from which to *spectacle* my eye with this combat, on which my mind is brooding." Metre: antispast. and penth. iamb.

1085. On the theology, see Klausen, 67-76.

1086. δαμούχοις, i. e. *Theseus*. plur. for sing. infr. 1348. τῆσδε δημοῦχος χθονός.

1089. σθένει 'πὶ νικείῳ = ἐπὶ νίκη. *Æsch.* Choeph. 475. πέμπειτ' ἀρωγὴν παισὶν προφρόνως ἐπὶ νίκη. 868. εἴη δ' ἐπὶ νίκη. *Eum.* 1011. τὸ δὲ κερδαλέον πέμπειν πόλεως ἐπὶ νίκη. *HERM.* ἐπινικίῳ σθένει, *Libri*.

Ib. τὸν εὖαγρον τελειοῦν λόχον, to bring the ambush (cf. sup. 901-2.) to a successful termination by enabling the ambushment to capture those for whom it lies in wait.

^s By this writer Quevedo acted much the same part that Aristophanes did by the Attic dithyrambists; and it required all Quevedo's wit and vigour and learning to dispossess his countrymen of the absolute phrensy with which Gongora had infected them.

καὶ τὸν ἀγρευτὰν Ἀπόλλω,
καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν
ὠκυπόδων ἐλάφων στέργω διπλᾶς ἀρωγὰς
μολεῖν γὰρ τᾷδε καὶ πολίταις.

1095

ὦ ξεῖν' ἀλήτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς
ὥς ψευδόμαντις. τὰς κόρας γὰρ εἰσορῶ
τάσδ' ἄσσον αὖθις ὧδε προσπολουμένας.

ΟΙ. ποῦ ποῦ; τί φῆς; πῶς εἶπας; ΑΝ. ὦ πάτερ πάτερ,
τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν
δοίῃ, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;

1100

ΟΙ. ὦ τέκνον, ἦ πάρεστον; ΑΝ. αἶδε γὰρ χέρες
Θησέως ἔσωσαν φιλτάτων τ' ὀπαόνων.

ΟΙ. προσέλθετ', ὦ παῖ, πατρὶ, καὶ τὸ μηδαμὰ
ἐλπισθὲν ἤξειν σῶμα βαστάσαι δότε.

1105

ΑΝ. αἰτεῖς ἃ τεύξει· σὺν πόθῳ γὰρ ἡ χάρις.

ΟΙ. ποῦ δῆτα, ποῦ ἔστον; ΑΝ. αἶδ' ὁμοῦ πελάζομεν.

1091. τὸν ἀγρευτὰν (*hunter*)
Ἀπόλλω. Cf. Pausan. I. 41, 5. Thu-
dichum, p. 234. Klausen's Theol.
117.

1092. πυκνόστικτος (στίζω), *thickly*
spotted. Phil. 183. στικτῶν ἢ λασίων
μετὰ θηρῶν.

Ib. ὀπαδὸν, *pursuer*. On the Ar-
temis *venatrix*, cf. Klaus. Theol. p.
99. 100.

1094. στέργω, *I vehemently in-*
treat.

Ib. διπλᾶς ἀρωγὰς, *as joint as-*
sistants.

1096. τῷ σκοπῷ, *in my quality of*
a conjecturer. Cf. sup. 1074-5.

1097. ὥς ψευδόμαντις (εἰμί).

1098. προσπολουμένας, *accedentes*.
SCHÆF. προσπόλοις φυλασσομένας,
carefully attended and guarded.
HERM. MATTH. DIND.

1100-1. τίς ἂν θεῶν—ἰδεῖν δοίῃ.

O that some god would grant you
to see (the touching beauty of this
exclamation, and the strong em-
phasis laid on the word ἰδεῖν, will
not escape the discerning reader).
Cf. Pass. in πῶς ἄν. Matth. §. 514,
c. Hart. II. 263.

1103. ὦ τέκνον, ἦ πάρεστον; By
τέκνον, understand Antigone, who
has just addressed her father. The
plural verb includes Ismenē as well
as Antigone. Cf. infr. 1104. 1112.
See also Matth. §. 312, 2. 511, 2.

1104-5. τὸ μηδαμὰ ἐλπισθὲν ἤξειν.
Cf. Matth. p. 931.

1105. βαστάσαι, *contrectare*, REIS.
Cf. Blomf. Gloss. Ag. 34.

1106. σὺν πόθῳ γ. ἢ. χ. = ποθῶ γὰρ
ταῦτα χαρίζεσθαι, *this is an office in*
which duty and delight are united.
On αἰτεῖς ἃ τεύξει, see Matth. p. 789.
Obs. 1.

ΟΙ. ὦ φίλτατ' ἔρνη. ΑΝ. τῷ τεκόντι πᾶν φίλον.

ΟΙ. ὦ σκῆπτρα φωτός. ΑΝ. δυσμόρου γε δύσμορα.

ΟΙ. ἔχω τὰ φίλτατ'· οὐδ' ἔτ' ἂν πανάθλιος 1110

θανὼν ἂν εἶην, σφῶν παρεστώσαιν ἐμοί.

ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον

ἐμφύντε τῷ φύσαντι, κἀναπαύσατον

τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.

καί μοι τὰ πραχθέντ' εἶπαθ' ὡς βράχιστ', ἐπεὶ 1115

ταῖς τηλικαῖσδε σμικρὸς ἐξαρκεῖ λόγος.

ΑΝ. ὅδ' ἔσθ' ὁ σώσας· τοῦδε χρὴ κλύειν, πάτερ,

καὶ σοί τε τοῦργον τοῦτ' ἐμοί τ' ἔσται βραχύ.

ΟΙ. ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς

1108. ὦ φίλτατ' ἔρνη, "my dearest blossoms." DALE.

Ib. τῷ τεκόντι πᾶν (sc. τεχθέν, cf. Kühner II. p. 603.) φίλον.

1109. Antigone and Ismene are in the embraces of their father.

1110-11.

I clasp my best beloved, nor can die

Hapless in all, while ye are left to bless me. DALE.

1112. ἐρείσατε, *apply amplexando*. ELL. For construction, see Matth. §. 301.

Ib. πλευρὸν ἀμφιδέξιον. HERM.: *apply latus mihi ad utrumque latus, ὥστε ἀμφιδέξιον γίνεσθαι: nam πλευρὸν dici puellarum.*

1114. πλάνου. I understand by this word, his agitated pacing about the stage, while ἔρημος, or bereft of his favourite daughter. HEATH.: *et mihi requiem conciliate ab hac solivaga, quæ prius mihi obtigit, misera erratione.*

Ib. πρόσθε, *heretofore, for a time previously* (cf. infr. 1321. πρόσθεν ἀδμήτης), ἐρήμου, *in which I have had the company of neither of you.*

1116. ταῖς τηλικαῖσδε, *solcher Jugend, so young*. DONN.

1117. ὅδε—τοῦδε (both strongly emphatic, and pronounced in the deepest tone of gratitude).

1118. τοῦργον τοῦτ', *this business* (viz. the narrative of what had been done). Antigone speaks as feeling that Theseus was a man of *deeds*, not of *words*, and consequently would not dwell long on his own exploits. The text is here given from Hermann's conjecture, adopted by Elmsl. Dind. Wunder. Vett. libri: καὶ σοί τε τοῦργον τοῦμὸν ἔσται βραχύ.

1119. Œdipus, who in his deep affection and concern for his daughters, had forgotten the presence of their deliverer, apologizes for having allowed so much converse (λόγος *μηκυνόμενος*) to have passed without addressing a word to him.

Ib. πρὸς τὸ λιπαρὲς, *inbrünstig, ardently, fervently*. REIS. Dindorf adopts Elmsley's interpretation: *produco sermonem usque ad fastidium*. For Matthiæ's opinion, see §. 591, β.

τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον.

1120

ἐπίσταμαι γὰρ τήνδε τὴν ἐς τάσδε μοι
τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην.
σὺ γὰρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.
καὶ σοὶ θεοὶ πόροιεν ὥς ἐγὼ θέλω,

αὐτῷ τε καὶ γῇ τῇδ'· ἐπεὶ τό γ' εὐσεβὲς
μόνοις παρ' ὑμῖν εὖρον ἀνθρώπων ἐγὼ
καὶ τοῦπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.

1125

εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε.
ἔχω γὰρ ἄχω διὰ σέ κούκ ἄλλον βροτῶν.
καί μοι χέρ', ὦναξ, δεξιὰν ὄρεξον, ὥς
ψαύσω φιλήσω τ', ἧ θέμις, τὸ σὸν κάρα.
καίτοι τί φωνῶ; πῶς σ' ἂν ἄθλιος γεγὼς
θιγεῖν θελήσαιμ' ἀνδρὸς, ᾧ τίς οὐκ ἐνι
κηλὶς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,

1130

1120. τέκνα φανέντ' ἄελπτα (i. e. ἀέλπτως). On this acc. cf. Matth. §. 421. 4. 562. 3. Wund. ad Electr. 543. Kühn. §. 670, b.

1121-2. τήνδε τὴν ἐς τάσδε τέρψιν, the pleasure derived from these, or in respect to these; the joy which I have in their deliverance.

1123. νιν, them. Cf. sup. 43.

1124. ὥς ἐγὼ θέλω. Cf. Matth. §. 485.

1125. τὸ εὐσεβὲς = τὴν εὐσέβειαν. On the praises bestowed on Athens in this and the following verse, see Thudich. I. p. 309.

1126. τοῦπιεικὲς, æquum. Soph. Fgmm. 709. (Dind.) ὅς οὔτε τοῦπιεικὲς οὔτε τὴν χάριν | ἦδη. de Orco deo.

1128. ἀμύνω, I repay. Phil. 601. θεῶν—οἵπερ ἔργ' ἀμύνουσιν κακά.

1130. On καὶ thus used, see Hart. I. 148.

1131. ἧ θέμις (as is the custom) Photius: ὥς νόμος, ὥς προσῆκον. Cf. Il. II. 73. Hes. Op. 136. ἧ θέμις ἀνθρώποισι. Il. IX. 134. 277. XIX. 177. Libri, Herm. Dind. Gaisf. read εἰ θέμις. La. ἡ θέμις. The difference between these two modes of expression, in respect to Œdipus, has been well explained by Wunder. The opinion of a consummate scholar must not, however, be passed unnoticed: "Jure vulgatam defendit Hermannus. Quæ enim sequuntur, valent ἀλλ' οὐ θέμις." GAISF.

1132. καίτοι. Cf. Hart. II. 367.

Ib. πῶς σ' ἂν, Herm. e conj. πῶς δ' ἂν, Libri.

Ib. ἄθλιος γεγὼς, qui sim impurus. WUND.

1034-5. οὐκ—ἐάσω. Hermann thus fills up the sentence: οὐκ ἔγωγέ σε θελήσαιμ' ἂν θιγεῖν ἐμοῦ, οὐδ' οὖν ἐάσω, εἰ αὐτὸς βούλοιο θιγεῖν.

οὐδ' οὖν ἐάσω. τοῖς γὰρ ἐμπείροις βροτῶν
μόνοις οἶόν τε συνταλαιπωρεῖν τάδε. 1135

σὺ δ' αὐτόθεν μοι χαῖρε, καὶ τὰ λοιπά μου
μέλου δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.

ΘΗ. οὔτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
τέκνοισι τερφθεῖς τοῖσδε, θαυμάσας ἔχω, 1140

οὐδ' εἰ πρὸ τοῦμου προὔλαβες τὰ τῶνδ' ἔπη.

βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.

οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν

λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.

δείκνυμι δ'· ὦν γὰρ ὥμοσ' οὐκ ἐψευσάμην 1145

οὐδέν σε, πρέσβυ. τάσδε γὰρ πάρειμ' ἄγων

ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.

1135. τοῖς ἐμπείροις βροτῶν, *der Gleichen trug, who has equally suffered.* DONN. On οὐδ' οὖν, see Hart. II. 12.

1136. συνταλαιπωρεῖν, *to be a sharer in misery.*

1137. σὺ δ' αὐτόθεν μοι χαῖρε. "Farewell, my lord; yet while I linger here," &c. DALE. What! a farewell to the prince, with whom Œdipus has yet so much business to transact, and at a moment when his obligations to that prince must have made him more than ever anxious to become a public benefactor to him and his people? The stage-play seems to be this: Œdipus, in the warm feelings of his grateful heart, is advancing to embrace Theseus, or at all events to grasp his hand. Suddenly he stops short—is it for a wretch like him to touch one so unpolluted? "No," says he: "from this spot where I stand (αὐτόθεν) I send my greetings, my blessings to you, but I advance no nearer to your sacred person."

Ib. αὐτόθεν. Cf. Arist. Ach. 116. Eq. 330. Eccl. 246. Dem. 1215, pen. Æsch. 70, 20. Andoc. 22. 25. See also Götting's Hesiod, p. 123.

1138. ἐς τόδ' ἡμέρας, *auf diesem Tag, on this day.* DONN.

1139. μῆκος τῶν λόγων ἔθου = ἐμήκυνας τοὺς λόγους. (Theseus courteously admits the apology of Œdipus, sup. 1120.) On the conjunction εἰ, as here used, see Matth. p. 1100.

1141. τοῦμου, sc. ἔπους. On οὐδὲ after οὔτε, see Hart. I. 194.

1142. βάρος, *displeasure.*

1144. τοῖς δρωμένοις, *deeds.* λόγοις and τοῖς δρωμένοις put in opposition, as λόγοις and ἔργοις continually are. Cf. infr. 1644.

1145. δείκνυμι δ'. *We should say generally, for proof.* Cf. sup. 146. and Matth. §. 630. 2, f.

Ib. ὦν γὰρ ὥμοσ' οὐκ ἐψευσάμην οὐδέν σε = οὐδὲν ὁμνύων ἐψ. σε, Matth. 421. Obs. 2, a.

1147. ἀκραιφνής by sync. for ἀκραιοφανής = ἀκέραιος, *unstained in a*

- χῶπως μὲν ἄγων ἡρέθη, τί δεῖ μάτην
 κομπεῖν, ἃ γ' εἴσει καὐτὸς ἐκ ταύταιν ξυνών ;
 λόγος δ' ὅς ἐμπέπτωκεν ἀρτίως ἐμοὶ 1150
 στείχοντι δεῦρο, συμβαλοῦ γνώμην· ἐπεὶ
 σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι.
 πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.
 ΟΙ. τί δ' ἔστι, τέκνον Αἰγέως ; δίδασκέ με,
 ὥς μὴ εἰδότη' αὐτὸν μηδὲν ὦν σὺ πυνθάνει. 1155
 ΘΗ. φασὶν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
 οὐκ ὄντα, συγγενῇ δὲ, προσπεσόντα πως
 βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
 θύων ἔκυρον, ἡνίχ' ὠρμώμην ἐγώ.
 ΟΙ. ποδαπόν ; τί προσχρήζοντα τῷ θακήματι ; 1160
 ΘΗ. οὐκ οἶδα πλὴν ἔν. σου γὰρ, ὥς λέγουσί μοι,

moral sense, *uninjured* in a bodily sense. On the genitive after it, see Matth. §. 344.

1148. ἄγων ἡρέθη, *de capta et deportata victoria*. ELL. Matthiæ compares Herodot. VII. 50. 2. ἀγῶνας τοὺς μεγίστους συγκαταίρει. Wunder Plut. Cim. c. 13. Κίμων δ', ὥσπερ ἀθλητῆς δεινός, ἡμέρα μιᾷ δύο καθηρηκὼς ἀγωνίσματα. Herm. ἀγών ἡρέθη. Libri et vett. edd. ἀγών οὗτος ἡρέθη.

1149. ξυνών. Cf. Wunder ad Aj. 257. On the use of γε after ὅς, see Hart. I. 407.

1150. λόγος, Botschaft, Nachricht, news, intelligence. Donn. Germ. P.

1151. συμβαλοῦ γνώμην, *de eo tecum reputa sententiam*, i. e. vide quid tibi statuendum sit. HERM. On τούτου, to be supplied before συμβαλοῦ, see Kühn. §. 789.

1152. σμικρὸς μὲν εἰπεῖν, *short and easy of telling*.

1153. ἀτίζειν, *to think below his notice*. The sentiment seems akin to

the well-known apophthegm of Terence—that we are bound to take an interest in every thing which concerns a fellow-creature.

1155. μὴ εἰδότη'. On the use of μὴ before participles, see Kühn. §. 715, 2.

1156. ἔμπολιν, *citizen*. The word seems studiously and with the nicest tact chosen by Theseus, that no fears of another attempt on his personal liberty from his fellow-citizens may be awakened in the mind of Œdipus.

1157. προσπεσόντα. Aj. 1181. προπεσὼν ἔχου.

Ib. πως, *I know not for what reason*. Reisig compares Trach. 695.

1159. ἡνίχ' ὠρμώμην ἐγώ. Elmsley, observing that ἡνίκα refers not to the words παρ' ᾧ θύων ἔκυρον, but to the words προσπεσόντα πως, translates, *dum aberam ego* ; perhaps more strictly, “set out for the expedition.” Cf. sup. 1068. On the verb κύρω, see Matth. §. 241. Buttman, p. 160.

βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.

ΟΙ. ποῖόν τιν'; οὐ γὰρ ἦδ' ἔδρα σμικροῦ λόγου.

ΘΗ. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'
αἰτεῖν, ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165

ΟΙ. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν;

ΘΗ. ὄρα κατ' Ἄργος εἴ τις ὑμῖν ἐγγενὴς
ἔσθ', ὅστις ἂν σου τοῦτο προσχρήζοι τυχεῖν.

ΟΙ. ὦ φίλτατε, σχές οὐπερ εἶ. ΘΗ. τί δ' ἔστι σοι;

ΟΙ. μή μου δεηθῆς. ΘΗ. πράγματος ποίου; λέγε. 1170

ΟΙ. ἔξοιδ' ἀκούων τῶνδ', ὅς ἐσθ' ὁ προστάτης.

1162. βραχύν μῦθον οὐκ ὄγκου πλέων. A brief colloquy, involving little or no trouble in it. Cf. infr. 1341. On the pleonasm, see Matth. §. 636.

1163. ἦδε ἔδρα, this altar-sitting of which you speak. Cf. Œd. T. 13.

Ib. σμικροῦ λόγου, of small moment. Herodot. I. 120. λόγου οὐδενὸς γινόμεθα. III. 4. ἔοντα λόγου οὐ σμικροῦ.

1164. σοὶ ἐς λόγους ἐλθεῖν, to hold converse with you. The formula has been largely illustrated in my "Knights" of Aristoph. v. 785. On μολόντ', as terminating the verse, see sup. v. 17. Herm. Elem. doct. metr. p. 36. as pleonastic, see Matth. §. 557. Obs. 1.

1165. ἀσφαλῶς (α, σφάλλομαι) τῆς δεῦρ' ὁδοῦ, i. e. μὴ σφαλέντα τῆς δεῦρ' ὁδοῦ. Matth. p. 558. Cf. sup. 1147. ἀκραιφνεῖς τῶν κατηπειλημένων. The safe passage, here required, is again alluded to, infr. 1287. διδοὺς ἐμοὶ | λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ ξὺν ἐξόδῳ.

1166. τήνδ' ὁ προσθακῶν ἔδραν = ὁ τῇδε (ἐκεῖ) θακῶν, i. e. ἰκετεύων. Matth. §. 408. cf. Œd. T. 2. Matth. §. 409, 4, b. (Œdipus speaks reflectingly

and in much doubt as to who this suppliant at the altar may be. The replies of Theseus are all in the same guarded and cautious tone, from desire to prevent any sudden outbreak on the part of the ex-monarch.)

1167. ὄρα εἶ. See Hart. II. 205.

1169. (A whisper from Antigone and Ismenë imports who the suppliant is.)

Ib. σχές (= ἐπισχές) οὐπερ εἶ, proceed no further; stop where you are. Elmsley compares Eur. Hec. 962. σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας, σχές. Hipp. 1354. σχές, ἀπειρηκὸς σῶμ' ἀναπαύσω. Iph. A. 1467. σχές, μή με προλίπης. Cf. sup. 856.

1170. On the double genitive in this verse, see Matth. §. 355, 2.

1171. ἀκούων τῶνδ' sc. Antig. and Ism. Hermann translates the plural term as applying to Ismenë, and to the communication made by her, sup. 378. On ἔξοιδ' ἀκούων τῶνδ', ὅς ἐ. ὁ. π., see Kühn. on "Einfache indirecte Frage," §. 837. Anm. 3.

Ib. ὁ προστάτης. SCHOL.: ὁ ἰκέτης, ὁ προσεστηκὼς τῷ βωμῷ. infr. 1278. τοῦ θεοῦ γε προστάτην. Passow illustrates by El. 1378., where Electra,

ΘΗ. καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμί τι;

ΟΙ. παῖς οὐμὸς, ὦναξ, στυγνὸς, οὐ λόγων ἐγὼ
ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.

ΘΗ. τί δ'; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἂ μὴ 1175
χρήσεις; τί σοι τοῦτ' ἐστὶ λυπηρὸν, κλύειν;

ΟΙ. ἔχθιστον, ὦναξ, φθέγμα τοῦθ' ἥκει πατρί·
καὶ μή μ' ἀνάγκη προσβάλης τάδ' εἰκάθειν.

ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει 1180
μή σοι πρόνοι' ἦ τοῦ θεοῦ φυλακτέα.

ΑΝ. πάτερ, πιθοῦ μοι, κεί νέα παραινέσω.
τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὐτοῦ φρενὶ
χάριν παρασχεῖν, τῷ θεῷ θ' ἂ βούλεται

addressing the tutelary Apollo, says of herself, ἦ σε πολλὰ δὴ, | ἀφ' ὧν ἔχοιμι, λιπαρεῖ προὔστην χερί.

1172. "And who is he? and why should I rebuke him?" DALE. On the omission of the particle ἂν, see Matth. §. 515. 528. Hart. II. 271.

1174. ἄλγιστ' ἀνδρῶν. The addition of ἀνδρῶν, like ἀνθρώπων in the following passages, only serves to give additional pungency to the adverb. Pind. Ol. VIII. 30. ἔξοχ' ἀνθρώπων (*more than in any other part of the world*). Plat. 1 Leg. 636, e. κάλλιστ' ἀνθρώπων. Hipp. Maj. 285, c. ἀκριβέστατα ἀνθρώπων. Theæt. 195, b. ὀρθότατα ἀνθρώπων λέγεις, &c.

1176. κλύειν, *the act of hearing*. The comma, placed after λυπηρὸν, will shew that it has nothing to do with κλύειν, and that we must not translate, *painful to be heard*. Æsch. Eum. 474. τοιαῦτα μὲν τάδ' ἐστὶν ἀμφότερα, μένειν | πέμπειν τε, δυσπήμαντ' ἀμηχάνως ἐμοί. (Müller's ed.)

1177. πατρί, *to a father's ear*. (Strongly emphatic.)

1178. μή μ' ἀνάγκη προσβάλης, *do not compel me*. Ellendt refers to Dorville ad Char. 598.

Ib. τάδ' εἰκάθειν. Infr. 1328. μῆνιν εἰκάθειν. Elmsley and Dind. (in annotat.) εἰκαθεῖν.

1179. ἐξαναγκάζει. Theseus evidently playing on the word ἀνάγκη, "But if the *necessity* arises not from *me*, but from considerations of a more solemn nature, viz. a supplicatory seat at an altar (θάκημα)."

1180. πρόνοια τοῦ θεοῦ, *reverence for the god at whose altar he has placed himself*.

1182. τὸν ἄνδρα τόνδε. i. e. Polynices, Herm. Wund. Dind. ^uEllendt. Theseus, Musgr. Reis. Both, and others. The emphatic νῶν, v. 1184., and the appeal made by Antigone, 1201 sq., shew evidently, I think, that Theseus is meant.

1183. χάριν παρασχεῖν, *to gratify*. Cf. sup. 855.

^u Who observes, "non hunc qui adest, non aderat enim Polynices, sed illum, de quo sermo est."

καὶ νῶν ὑπείκει τὸν κασίγνητον μολεῖν.
οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει 1185
γνώμης, ἃ μὴ σοι συμφέροντα λέξεται.
λόγων δ' ἀκοῦσαι τίς βλάβη; τά τοι κακῶς
εὐρημέν' ἔργα τῷ λόγῳ μηνύεται.
ἔφυσας αὐτόν· ὥστε μηδὲ δρῶντά σε
τὰ τῶν κάκιστα δυσσεβεστάτων, πάτερ, 1190
θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς.
ἀλλ' ἔασον. εἰσὶ χιτῆροις γοναὶ κακαὶ

1184. μολεῖν. Reisig compares Aj. 804. σπεύσαθ' οἱ μὲν Τεῦκρον—μολεῖν. Cf. Matth. §. 532, d. 535, c.

1185–8. “For suppose that any thing prejudicial (μὴ συμφέροντα) to you should be said, is it necessary that such speaking should draw you away, in spite of your own fixed purpose of mind? And as to hearing a set of mere words, what is the harm or injury in *that*? But there is a further reason why you should hear him. *Words* are the symbols and indicators of *deeds*: and if he has any evil devices against you, those devices will most probably be betrayed by his speech.”

1186. λέξεται, *shall be said* (cf. Pors. ad Hec. 293.) σοι συμφέροντα (*to your advantage*).

1187. κακῶς, Herm. ex conject. Wund. Dind. καλῶς, Libri, Gaisf., Neue.

1188. Cf. Ellendt in εὐρίσκειν, *reperire cum quærendo tum cogitatione*.

1189–91. ὥστε (μὴ) θέμις εἶναι (*so that it is not right* (σέγε κείνον ἀντιδρᾶν κακῶς (*that you at least should compensate ill to him*) μηδὲ δρῶντά σε τὰ τῶν κάκιστα δυσσεβεστάτων (*not even though doing to you all that imagination can form as most*

heinous and undutiful). Kühner, §. 652, 2. “Verbinde ὥστε θέμις εἶναι, nicht ὥστε ἀντιδρᾶν; θέμις εἶναι ist grammatisches Prädikat von dem Satze, σέ κείνον ἀντιδρᾶν.”

1190. κάκιστα δυσσεβεστάτων. Cf. Porson ad Hec. 618. Matth. §. 461.

1191. θέμις εἶναι. Buttman's opinion, that in this formula θέμις is indeclinable, is adopted by Hermann, Dindorf, Ellendt, Wunder, &c., and is supported by the following quotations: Plato Gorg. 505, c. ἀλλ' οὐδὲ τοὺς μύθους φασὶ μεταξὺ θέμις εἶναι καταλείπειν. Xen. Œcon. XI. 11. σὺ δέ μοι λέξον, ὦ Ἰσχύμαχε, ἀφ' ὧν περ ἤρξω, πῶς ὑγείας ἐπιμελεῖ; πῶς τῆς τοῦ σώματος ῥώμης; πῶς θέμις εἶναί σοι καὶ ἐκ πολέμου σώζεσθαι; Æsch. Suppl. 340. πότερα κατ' ἔχθραν, ἢ τὸ μὴ θέμις λέγεις; Ælian. N. A. 1, 60. μὴ γὰρ θέμις εἶναι τὸν ἄρχοντα καὶ τὸν τοσοῦτων ἔφορον κακὸν ἐργάσασθαι. Cf. Matth. §. II. 943. Kühn. §. 652, 2.

1192. ἀλλ' ἔα νιν, Wund. ἀλλ' ἔασον, Dind. ἀλλ' ἔα αὐτόν, Herm. Elms. ἀλλ' αὐτόν, Libri, La. B. T. Farn. On ἔα as a monosyllable, see Wunder ad Ant. 95.

Ib. γοναὶ κακαὶ, *ill-disposed children*. El. 1233. Orestes is thus addressed by his sister. ἰὼ γοναὶ, γοναὶ

καὶ θυμὸς ὀξύς, ἀλλὰ νοουθετούμενοι
 φίλων ἐπῳδαῖς ἐξεπάδονται φύσιν.
 σὺ δ' εἰς ἐκείνά μοι τανῦν ἀποσκόπει
 πατρῶα καὶ μητρῶα πήμαθ' ἅπαθες,
 καὶ κείνα λεύσσης, οἷδ' ἐγὼ, γνώσει κακοῦ
 θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται.
 ἔχεις γὰρ οὐχὶ βαιὰ τὰνθυμήματα,
 τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος.
 ἀλλ' ἡμῖν εἶκε. λιπαρεῖν γὰρ οὐ καλὸν
 δίκαια προσχρήζουσιν, οὐδ' αὐτὸν μὲν εὖ
 πᾶσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.

1195

1200

ΟΙ. τέκνον, βαρεῖαν ἡδονὴν νικᾷτέ με
 λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον.
 μόνον, ξέν', εἴπερ κείνος ὧδ' ἐλεύσεται,
 μηδεὶς κρατεῖτω τῆς ἐμῆς ψυχῆς ποτέ.

1205

σωμάτων ἐμοὶ φιλτάτων. Antig. 641.
 γονὰς κατηκόους φύσαντες.

1194. ἐξεπάδονται φύσιν, *have their natural disposition softened and subdued*. Cf. Matth. §. 490. Plato Phædo, 77, e. ἕως ἂν ἐξεπάσσητε. Reisig quotes Eur. Hippol. 478. εἰσὶν δ' ἐπῳδαὶ καὶ λόγοι θελκτήριοι.

1195. ἐκείνά μοι, Herm. ex conject. Dind. Wund. Libri, ἐκείνα μή. On the δέ, see Hart. I. 167.

1197. οἷδ' ἐγώ. Cf. Matth. §. 630, 2, g.

1197-8. γνώσει—προσγίγνεται. Antig. 1242. δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν | ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.

1199. βαιὰ ἐνθυμήματα, *light or small proofs*.

1200. ἀδέρκτων (*sightless and never to see again*)—τητώμενος. For the proleptic nature of this idiom, (an idiom totally foreign to our language,) cf Matth. §. 446, 10. Obs. 2.

Kühn. §. 477, 2. Ellendt, in voc. ἀδάκρυτος.

Ib. τητᾶσθαι, *to be deprived*. Infr. 1618. οὐ (ἀνδρὸς sc.) τητώμεναι. Phil. 383. τῶν ἐμῶν τητώμενος. El. 1326. φρενῶν τητώμενοι.

1204. βαρεῖαν ἡδονὴν νικᾷτε, *you wring from me that which is pleasing to yourselves, but most painful to me*. For the accusative after νικᾶν, cf. Plat. Gorg. 456, a. Aristoph. Nub. 432. Vesp. 594., and such phrases as νικᾶν μάχην, &c.

Thou hast prevailed, my daughter,
 though assent,
 While pleasing, is reluctant—take
 thy wish. DALE.

1205. λέγοντες, *by your language*. On ἔστω δ' οὖν, see Hart. II. 13.

1206. On ἐλεύσεται, cf. Matth. I. p. 405.

1207. τῆς ἐμῆς ψυχῆς, i. e. ἐμοῦ. El. 775. ὅστις τῆς ἐμῆς ψυχῆς (i. e. ἐξ

ΘΗ. ἅπαξ τὰ τοιαῦτ', οὐχὶ δις χρήζω κλύειν,
ὦ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι· σὺ δὲ
σῶς ἴσθ', εἴαν περ καμέ τις σώζῃ θεῶν.

1210

ΧΟ. ὅστις τοῦ πλέονος μέρους στρ.
χρήζει τοῦ μετρίου παρεῖς
ζῶειν, σκαιοσύναν φυλάσ-

έμου) γεγώς. (Œdipus has still the terror of Creon and a second attempt on his person in his thoughts.) Reisig strangely translates: *ne quis animum meum contineat, nequis animo moderetur meo*.

1210. σῶς (ὦν) ἴσθ'. Cf. Ellendt in voc. οἶδα. II. 288. Matth. §. 549. Obs. 3. (Theseus quits the stage.)

1211. The Chorus speculate on the miseries of old age, and the folly of those who prefer a protracted existence to a moderate one. As proofs of the afflictions attendant on old age, they instance themselves, and still more the ex-monarch of Thebes, assailed with calamities from every quarter of the horizon, from the east and from the west, from the north and from the south. For a multitude of instances, drawn from the ancient writings, of the same melancholy tenour as that before us, see Thudichum's Sophocles, I. 311 sq. It is satisfactory to think, that whatever the poet's *theory* may have been on this matter, his own old age exhibited practical proof that the declining period of life has its comforts and its joys as well as any other. The prevalent metre, glyconean, with iambs and trochees.

1211-12. τοῦ π. μ. χρήζει. χρήζειν with gen. of *thing*, occurs Od. XVII. 121. 557. Herodot. V. 30.

1212. τοῦ μετρίου παρεῖς (παριέναι). Wunder, considering the participle as equivalent to καταφρονήσας (cf.

eund, ad Electr. v. 806.), necessarily understands, *overlooking* or *despising the moderate portion*. As an approximation to this sense by Wunder, I might add the well-known nautical expression (Arist. Eq. 437), τοῦ ποδὸς παριέναι. (Cf. Bernh. p. 180.) For a variety of opinions by Reiske, Both, Reisig, Herm., &c., on the construction of this and the next verse, see Ellendt II. 511., who justly observes, that which ever we adopt, there will be something harsh in the construction.

1213. ζῶειν (Ep. and Ion. for ζῆν. Od. XV. 490. ἀγαθὸν βίον ζῶειν.) The poet's sentence, which had hitherto been of a general character, here, by a *strong emphasis*, becomes restricted to its particular limitation. The ellipse may be filled up by supplying εἰς or κατὰ, sc. εἰς τὸ ζῶειν, *in respect to LIFE*. Œd. T. 1204. νῦν δ' ἀκούειν (SCHOL.: εἰς τὸ ἀκούειν) τίς ἀθλιώτερος; Antig. 520. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν (*in respect to sharing those laws of sepulture*) ἴσος. Cf. Phil. 503. Aj. 825. 870. Such a mode of construction does not appear to be wanting in one or both the Theban poets, whom Sophocles had constantly before his eyes. Hes. Op. 456. ἑκατὸν δέ τε δούραθ' ἀμάξης, | τῶν πρόσθεν μελετὴν ἐχέμεν οἰκῆϊα θέσθαι. Pind. Pyth. X. 76. ἐμοὶ δὲ θαυμάσαι (*in respect to its being a matter of wonder or surprise*) θεῶν τελεσάντων οὐδέν ποτε φαίνεται ἔμμεν ἄπισ-

σων ἐν ἐμοὶ κατάδηλος ἔσται.

ἐπεὶ πολλὰ μὲν αἱ μακραὶ

1215

ἡμέραι κατέθεντο δὴ

λύπας ἐγγυτέρω, τὰ τέρ-

ποντα δ' οὐκ ἂν ἴδοις ὅπου,

ὅταν τις ἐς πλεόν πεσῇ

τοῦ θέλοντος, οὐδ' ἐπὶ κόρος, ἰσοτέλεστος

1220

τον, the poet using a stronger term *epexegetically* than he had used at the beginning of his sentence. Whether the following examples may be determined by the same rule, or are better explained by supplying ὥστε, is left to those more conversant with such niceties than myself. Nem. VII. 41-2. κομίσαι (*ut reduceret*, infinitivo consilium causamque itineris indicante, Diss.). Pyth. XI. 14. καλεῖ συνίμεν. Ol. VI. 56. λάχε τ' Ἀλφειὸν οἰκεῖν. Pyth. III. 99. ἔτραπεν κομίσαι (*eo adduxit, ut restitueret*, Diss.). IV. 260. αἰδῶ καλύψαι. X. 27. ἀνθεῖν.

1213-14. σκαιοσύναν — ἔσται, *in my judgment will betray manifest folly*. Cf. C. F. Hermann ad Lucian. de Hist. Conscr. p. 96. Metres: glyconeian and logæædic.

1215. αἱ μακραὶ ἡμέραι (*length of age*) = ὁ μακρὸς χρόνος, Phil. 306. *Longi anni*, Æn. X. 549.

Ib. πολλὰ, *frequently* (emphatic).

1216. κατέθεντο, *admovent*, BR. HERM. *reponunt, recondunt*, ELMS. In a former verse (227) we found Sophocles using the *active* voice of this word in a metaphorical sense derived from the *laying down*, or *deposit* of a debt. Why should not the *middle* voice be used again here, in the sense of *depositing*, as it perpetually is among the Attic orators, with an accusative after it? (Dem. 121, 21. 1034, 21. Isæus, 56, 40.

&c. &c.) Jacobs, with great latitude of meaning, interprets: *tantumquam onus dies multa deponunt et imponunt hominibus*.

1217. λύπας (*emphatic*, in opposition to τὰ τέρποντα). Elmsley, who understands πολλὰ as an adjective, understands λύπας as a genitive case, and joins it with ἐγγυτέρω = λύπας μετέχοντα. (Antig. 933. approaches closely to this sense). Brunck, Dæd. Matth. prefer the accusative. Ellendt also adopting the genitive case, translates: *vita longior humana dolori propius admovent*, i. e. *effecit ut plus doloris quam voluptatis haberent*.

1218. ὅπου (κατέθεντο). Sophocles often uses the adverb ὅπου at the end of a sentence, where the context does not afford so easy a mode of filling up the ellipse as I think it does here. Antig. 318. τί δὲ ῥυθμίσεις τὴν ἐμὴν λύπην ὅπου; Aj. 103. ἢ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου; 890. ἀμένηνον ἄνδρα μὴ λεύσσειν ὅπου (ἐστί.) ὅπου, ὅταν, La. Elms. ὁπότ' ἂν, Libri.

1219-20. Hermann, joining τὸ πλεόν τοῦ θέλοντος, translates: *si quis in id, quod in cupiendo nimium est, incidit*, i. e. *si quis modum in cupiendo excedit*. Elmsley: *quando quis senectutem quam vult attigeret*.

1220. τοῦ θέλοντος. SCHOL.: ἀντὶ τοῦ μετρίου, τοῦ ἱκανοῦ. This may be the sense, but is it the grammar?

Ἄιδος ὅτε Μοῖρ' ἀνυμέναιος

τοῦ θέλοντος (*to be wished, or, what is desirable*) seems to be grammatically used, as, Aj. 582. τομῶντι, *to be cut*. infr. 1604. παντὸς δρῶντος, *every thing to be done*. Whether the well-known formula, οἶσθ' ὃ ποιήσον, might be rendered, *do you know what is to be done?* I leave to others to decide. Metre: trochaic.

Ib. οὐδ' ἔπι κόρος. This, under various forms of accent, disjunction and conjunction, may, with little exception, be said to be the reading of all ancient MSS., and by it, therefore, if any possible sense can be elicited, we are bound to abide. I understand here with Wunder: *nor is satiety present* (ἔπι=ἔπεστι); i. e. neither are we content.

1220-24. In proceeding with the rest of these difficult verses, the reader will perhaps allow me to follow the order which seems best adapted to express the sense in which I understand them.

1220. Ἄιδος Μοῖρα. It has been more than once observed, in the course of these observations, that whatever the Mœræ, as a body, assigned to god or man, became his μοῖρα, his office or trust, which he had to carry out and execute. Whether, therefore, we read in ancient poetry Ἀΐδης or Ἄιδος Μοῖρα, the meaning is much the same. So Pindar continually uses καλῶν, ἐσλῶν, μοῖρα, &c., for καλοὶ, ἐσλοὶ, &c. (Diss. and Boeckh. ad Ol. VIII. 112.) Ol. II. 37. θεοῦ Μοῖρα is but another term for θεός. So also Antig. 896.

μοῖραν βίου is little more than βίον. But supposing Ἄιδος Μοῖρα=Ἀΐδης, in what sense is this latter word to be understood? As Sophocles typifies *fire* by *Hephæstus* (Antig. 123. 1007.); *pestilence, madness, &c.* by *Ares* (Œd. T. 190. Aj. 706.), so by *Hades* I think is here meant that *cheerless, unsubstantial* portion of life in the upper world, which Greek imagination considered as the lot of Hades in the lower. Let us now look to the epithets by which this cheerless existence is characterised.

1220-3. ἰσοτέλεστος (τελέω), Ellendt renders, *omnibus communis*. To me something more seems inherent in the word, such as *putting all old men on the same footing, as to dues exacted from* ^x *them*. But how? The Sophoclean mode of bringing numerous adjectives together without a copulative conjunction, and making one expressive of the other, will explain: by making them all equally *insensible to the joys of love, of music and the dance*: a shadowy existence at best, and ending finally in death, or complete annihilation. Hermann, who is followed by Gaisford and Dindorf, reads, ὁ δ' ἐπίκουρος ἰσοτέλεστος Ἄιδος, and renders the passage thus: *sed opifera postremo mors æque interitum adducit, quum Parca sine hymenæis, sine lyra, sine choreis apparet*.

1221. Metre (υυυ | υυ- | υυυ | -υ): dim. Troch., as also the verse following.

* After the above remarks were made, I found that the subject had engrossed the attention of the author of the "Quæstiones Sophocl.," who observes on this compound, "μοῖρα ἰσοτέλεστος dicitur, non quo *Parcæ* persona effingatur omnibus idem tributum imponentis, id quod male quibusdam placuit, sed quia *sors mortis æque tributa vel destinata*, h. e. omnibus communis est." It is satisfactory to me to find that others had attached that sense to the compound ἰσοτέλεστος which had suggested itself to my own mind.

ἄλυρος ἄχορος ἀναπέφηνε,
θάνατος ἐς τελευτάν.

μὴ φῦναι τὸν ἅπαντα νι-
κᾶ λόγον· τὸ δ', ἐπεὶ φανῇ,
βῆναι κείθεν ὅθεν περ ἦ-
κει πολὺ δεύτερον ὡς τάχιστα.
ὡς εὖτ' ἂν τὸ νέον παρῇ
κούφας ἀφροσύνας φέρον,
τίς πλάγχθη πολύμοχθος ἔ-
ξω; τίς οὐ καμάτων ἐνι;

ἀντ. 1225

1230

1224. θάνατος ἐς τελευτάν, exegetical of the preceding sentence. Dæderlein observes, that Greek poetry often thus explains by a direct declaration what has previously been furnished in a metaphorical sense: an observation which C. Matthiæ (Quæst. Sophocl. 156.) confirms by Æsch. Theb. 207. ἱππικῶν αὐπνῶν πηδαλίων διὰ στόμα πυριγενετῶν χαλινῶν. I hope to shew hereafter, and from a passage of deep importance, that this practice was not peculiar to Greek poetry, and that it had its origin, as I believe many other peculiarities of choral expression in Sophocles, in Hebrew and oriental poetry.

1225-6. μὴ φῦναι—λόγον. Ἀγὼν Ὀμ. e Theogn. 425. Ἀρχὴν μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον, φύντα δ' ὅπως ὤκιστα πύλας Αἴδαο περῆσαι. Eccl. IV. 2. "Wherefore I praised the dead, which are already dead, more than the living, which are yet alive. Yea, better is he than both they, which hath not yet been." Cf. VI. 3 sq. On the particle μὴ in this sentence, see Hartung II. 128. On the infinitive as a substantive, see Bernh. 354.

1226. λόγον. Cf. Ell. in voc. B. 3. Ib. ἐπεὶ φανῇ. Antig. 1025. ἐπεὶ δ'

ἀμάρτη. Cf. Matth. p. 891. Hart. II. 295. Kühn. §. 808, 2.

Ib. φανῇ (τις). On φαίνεσθαι, in the sense of *coming into day*, or *light*, with examples from Homer, see Passow.

1227. On κείθεν ὅθεν for κείσε ὅθεν, see Matth. §. 474. Hart. I. 342.

1228. ὡς τάχιστα, to be joined with βῆναι.

1229. τὸ νέον = ἡ νεότης, the period of youth.

1231. πλάγχθη, i. e. ἐπλάγχθη aor. 1. pass. of πλάζω, *I make to wander* (see Carmichael). Aj. 886. πλαζόμενον λεύσσω. Cf. Æsch. S. c. Th. 784.

Ib. πολύμοχθος. Reis. Elms. Dæd. understand ἔξω τοῦ πολύμοχθος εἶναι (cf. Musgrave ad Phil. 904.). Hermann, separating the compound, constructs and translates: τίς μόχθος πλάγχθη πολὺ ἔξω, *quis longe discedit labor?* Dindorf observes that the poet ought to have said, τίς πλάγχθη ἔξω πολλῶν μόχθων. To me it appears that ἔξω and ἐνι are to be spoken *emphatically*, and that to a Grecian ear the two verses would sound as if πολύμοχθος agreed with κάματος understood, that nominative being derived from τίς καμάτων in the verse following.

φόνοι, στάσεις, ἔρις, μάχαι,
 καὶ φθόνος· τό τε κατάμεμπτον ἐπιλέλογχε 1235
 πύματον ἀκρατὲς ἀπροσόμιλον
 γῆρας ἄφιλον, ἵνα πρόπαντα
 κακὰ κακῶν ξυνοικεῖ.
 ἐν ᾧ τλάμων ὅδ', οὐκ ἐγὼ μόνος, ἐπ' ὧδ'.
 πάντοθεν βόρειος ὥς τις ἀκτὰ 1240

1234-5. The picture which Sophocles here gives of the heathen world in *his* day, is almost as dark as that which St. Paul furnishes of the same world in his time. (Rom. I. 26 sq.) Much of that picture had doubtless been derived from the comic drama of the Greeks, with which the great apostle was evidently conversant.

Ib. φόνοι, στάσεις, ἔρις, μάχαι. Reisig illustrates by Cic. de Fin. I. §. 44. *ex cupiditatibus odia, dissidia, discordiæ, seditiones, bella nascuntur.*

Ib. στάσεις. For illustrations in the Pindaric poems, see Dissen's Comment. p. 217. 522.

Ib. ἔρις. Among the fruitful progeny of the Hesiodean goddess of this name, may be found, Ὑσμίνας τε, Φόβους τε, Μάχας τ', Ἀνδροκτασίας τε.

1235. φθόνος. The prevalence of this passion in the old world (never so fully crushed as by the spirit of Christianity), Sophocles could have nowhere found so fully exhibited as in his two favourite Theban poets. Cf. inter alia Hes. Op. 26. 193. Pind. Pyth. I. 164. II. 45. VII. 19. Dissen's Comment. pp. 59. 178. 230. 362. 393. 439. 444. 457. 464. 469. 475. 522. 532.

Ib. κατάμεμπτον. Cf. Eurip. Herc. F. 649 sq. On the particle τε, see Hart. I. 109.

Ib. ἐπιλέλογχε (ἐπιλαγχάνειν, *in-super nancisci*,) *accedit, proprie sorte nacta senectus est, ut accedat.* Ell. ἐπιλέλογχε i. q. ἐπέτυχεν, *incidit, supervenit.* DIND.

1236. ἀκρατὲς. EUSTATH.: τὸ ποι-οῦν ὥς μὴ ἔχειν τὸν γέροντα κρατεῖν ἑαυτοῦ.

1238. κακὰ κακῶν. See Œd. T. 464.

Ib. ξυνοικεῖ. Cf. sup. 1134.

Ib. Dale's muse, peculiarly adapted to the plaintive and elegiac, appears to advantage in this antistrophic strain.

O better were it not to be ;—

Or when the infant-eye

Opens on light and misery,

To pass in that first sigh

Whence first we came. Youth on-ward speeds,

And in his train of folly leads

Delusive pleasures, light and vain.

&c. &c.

1239. ἐν ᾧ (γῆρα). Metre: antispast. and dim. iamb. brachyc.

Ib. τλάμων ὅδε sc. Œdipus qui adest. Ell. An inquisitive mind might further ask, how he is occupied while the choral ode is singing? For the ἀνακολουθία, see Matth. §. 311. Supply: ἄταις κλονεῖται.

1240. This verse will be better understood by illustrating the words in a retrograde order.

Ib. ἀκτὰ (ἄγνυμι). Strictly, place

κυματοπλήξ χειμερία κλονεῖται,
 ὥς καὶ τόνδε κατάκρας
 δειναὶ κυματοαγεῖς
 ἄται κλονέουσιν αἰὲ ξυνοῦσαι,
 αἱ μὲν ἀπ' αἰλίου δυσμᾶν,
 αἱ δ' ἀνατέλλοντος,
 αἱ δ' ἀνὰ μέσσαν ἀκτῖν',
 αἱ δὲ νυχιᾶν ἀπὸ ῥιπᾶν.

1245

on which the sea-waves break. Wunder, adopting Niebuhr's definition of the word, observes that the ἀκτὴ is a land which runs far into the sea, but which, not being watered by the sea on one side, answers rather to our expression of a *peninsula* or *promontory*, than a mere sea-coast. Trach. 752. ἀκτὴ τις ἀμφί-κλυστος Εὐβοίας ἄκρον Κήναιόν ἐστιν.

Ib. βόρειος. Ellendt cautions against joining this adjective with ἀκτὴ, as if the sense were, "*litus ad septentriones conversum*." But as ἀκτὴ is not to be understood in the narrow sense to which the learned lexicographer limits it, we need not be so scrupulous in joining βόρειος with ἀκτὴ. His own explanation, ἀκτὰ κλονεῖται βόρειος κυματοπλήξ χειμερία = κλονεῖται πληγεῖσα κύμασι βορείοις χειμῶνος ὥρα, though good in some respects, does not furnish that fulness of similitude with the case of Œdipus, which the context evidently requires.

Ib. πάντοθεν. As the ἀκτὴ, taken in its widest sense, could only be beaten by breakers from *three* quarters of the compass, it is evident that this word is to be understood in a poetical sense, and not in a matter of fact one.

1241. κυματοπλήξ (cf. El. 5. οἰστροπλήξ), χειμερία, *lashed by the waves in wintry or stormy weather*.

Ib. κλονεῖται, *is agitated*. Trach. 146. Elmsley and Hermann join τλάμων ὅδε κλονεῖται. The latter writer considers πάντοθεν also as applied to Œdipus, not to the ἀκτὴ. Metre: epit. and logacædic.

1243. κυματοᾶγης (ἄγνυμι), *storming and breaking as waves do*. This and preceding verse, Pherecratean.

1244. ἄται. Reisig translates: *calamitates divinitus immissæ*. Metre: logacæd. cum anac.

Ib. "αἰὲ ξυνοῦσαι eodem fere sensu dictum, quo Homericum συνεχὲς αἰεὶ." WUND.

1245. Metre: hephthim. dactyl.

1246-8. Dindorf observes of the metre of these three verses, that in the first the choriambus is terminated by a spondee, in the second by a molossus, in the third by an antispast. Wunder considers the last as a dipod. iamb. with antispast.

1247. ἀνὰ μέσσαν ἀκτῖν', *at the time of the middle beam, i. e. at mid-day*. Cf. Passow in ἀνά². See also Bernh. p. 59.

1248. ῥιπᾶν. The Scholiast, and most of the commentators, understand the ῥίπαι, or Riphæan mountains spoken of by Aristotle, Meteorol. I. 13. ὑπ' αὐτὴν δὲ τὴν ἄρκτον ὑπὲρ τῆς ἐσχάτης Σκυθίας, αἱ καλούμεναι ῥίπαι &c.; but as the poet has rather shifted his sense from *place* to *time* in the preceding verse, perhaps Her-

ΑΝ. καὶ μὴν ὅδ' ἡμῖν, ὥς ἔοικεν, ὁ ξένος
 ἀνδρῶν γε μούνος, ὦ πάτερ, δι' ὀμματος 1250
 ἀστακτὶ λείβων δάκρυον ὧδ' ὁδοιπορεῖ.

ΟΙ. τίς οὗτος; ΑΝ. ὅνπερ καὶ πάλαι κατείχομεν
 γνώμη, πάρεστι δεῦρο Πολυνείκης ὅδε.

ΠΟΛΥΝΕΙΚΗΣ.

οἶμοι, τί δράσω; πότερα τὰμαντοῦ κακὰ
 πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὀρών 1255
 πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς
 ξὺν σφῶν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον
 ἐσθῆτι σὺν τοιᾶδε, τῆς ὁ δυσφιλῆς
 γέρων γέροντι συγκατῶκηκεν πίνος,

mann is not incorrect in understanding by the word *ῥιπᾶν* those winds which the ears perceive most at night; an interpretation approved by Dindorf. The variation of expression in the present passage of Sophocles is not altogether unlike that of the great evangelical prophet:

Lo these shall come from afar (i. e. from *Babylon*, or the *east*):

And lo! these from the north and the west:

And these from the land of Sinim (i. e. *Syenë* put for *south*).

Isaiah XLIX. 12.

Ib. Libri, *νυχιᾶν*. Herm. *ἐννυχιᾶν*.

1249-50. The tact observable in Theseus when speaking of Polynices before Œdipus, is still more observable in the language of Antigone; he is termed ὁ ξένος, that the paternal ears may not be wounded; his approach without attendants (*μούνος ἀνδρῶν*) is carefully pointed out, that the apprehensions of Œdipus, with regard to being carried back to Thebes, may be alleviated; and finally, to move the old man's

pity, the son is described as approaching profusely bathed (*ἀστακτὶ*) in tears.

1251. *ἀστακτὶ* (*α*, *στάζω*), *not flowing drop by drop*, i. e. *flowing profusely*. Plat. Phæd. 117, c. *ἀστακτὶ ἐχώρει τὰ δάκρυα*. Cf. infr. 1646. On adverbs of this form, see Kühner's Gr. Gr. §. 363 sq. Matth. §. 257. On their metrical termination, consult Hermann ad Aj. 1206.

1252-3. *κατείχομεν γνώμη* i. q. *ἐν γνώμῃ εἶχομεν, προσεδοκῶμεν*, ELL. *complectebamur*, NEUE.

1254. The dramatic bearing of Polynices needs no enlarging upon: penitence, submission, low voice and humble gesture, form its prominent character.

1254-5. *οἶμοι* — *δακρύσω, παῖδες*, (*maidens*.) Elmsley compares Eur. Phœn. 1330. *οἶμοι, τί δράσω; πότερ' ἐμαντὸν ἢ πόλιν στένω δακρύσας*;

1258. *τῆς=ῆς*. Cf. sup. 35.

1258-9. *δυσφιλῆς πίνος*. This expression must be taken in a *dramatic*, i. e. a qualified sense, and in some reference to former splendour of dress. Cf. infr. 1597.

πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ 1260
 κόμη δι' αὔρας ἀκτένιστος ἄσσεται·
 ἀδελφὰ δ', ὥς ἔοικε, τούτοισιν φορεῖ
 τὰ τῆς ταλαίνης νηδύος θρεπτήρια.
 ἄγὼ πανώλης ὄψ' ἄγαν ἐκμανθάνω·
 καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς 1265
 ταῖς σαῖσιν ἦκειν· τὰμὰ μὴ 'ξ ἄλλων πύθῃ.
 ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
 Αἰδῶς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοὶ, πάτερ,
 παρασταθήτω. τῶν γὰρ ἡμαρτημένων
 ἄκη μὲν ἔστι, προσφορά δ' οὐκ ἔστ' ἔτι. 1270

1259. γέρων γέροντι. Schneider compares Trach. 613. θυτῆρα καινῶ καινὸν ἐν πεπλώματι.

Ib. πίνος, e Scal. conject. πόνος, Libri.

Ib. συγκατόκηκεν. For sense, cf. sup. 1238. On the tense, cf. Neue ad El. 1101.

1260. κρατὶ δ' ὀμματοστερεῖ (Eur. Phoen. 337. πρέσβυς ὀμματοστερεῆς), and as to your sightless head, or, as far as your sightless head is concerned. Cf. sup. 313.

1261. ἀκτένιστος (α, κτενίζω), unkempt, dishevelled.

Ib. ἄσσεται (αἴσσω), is tossed, streams. II. VI. 509. ἀμφὶ δὲ χαίται | ὦμοις αἴσσονται.

1262-3. And, according to appearances, his sustenance has been in accordance (ἀδελφὰ) with his garb, and the disorder of his personal appearance.

1262. ἀδελφὰ. Antig. 192. ἀδελφὰ τῶνδε κηρύξας. Cf. Matth. §. 386, 5.

1263. θρεπτήριος, nutrimental, pl. τὰ θρεπτήρια = τὴν τροφήν. Cf. sup. 341. On the hiatus between θρεπτήρια and ἄγὼ, see Wund. ad Œd. T. 6.

1264. πανώλης, perditissimus cum

convicio dictum. ELL.

1265-6. κάκιστος τροφαῖς ταῖς σαῖσιν, on account of your mode of life, or, the insufficiency of your sustenance. Cf. Matth. §. 398, b. Bernh. p. 84.

1266. τὰμὰ, Reisk. e conject. Pors. Elmsl. Gaisf. Dind. Wund. τᾶλλα, Libri. Wunder translates: *quæ ad me pertinent, ne ex aliis audias*, i. e. *ipse tibi dico*. Electr. 1225. μηκέτ' ἄλλοθεν πύθῃ.

1267. σύνθακος (who sits near, hence, companion) θρόνων. Cf. Klausen's Theol. p. 86.

1268. Αἰδῶς, Mercy, Clemency. Antiph. 114, 21. μήτ' αἰδοῦς, μήτ' ἐλέου τυχοῦσα. Eurip. Heracl. 461. πολλῆς γὰρ αἰδοῦς κάτυχῆς τις ἂν τύχοι. On these abstract divinities of Sophocles, see Klausen's Theol. 134. On the prep. πρὸς, see Matth. §. 590, b.

Ib. ἔργοις πᾶσι, whatever is done.

1269. παρασταθήτω, be your companion.

1269-70. τῶν γὰρ—ἔτι. The offences committed by me may be healed; augmented they cannot be.

1270. ἄκη (plur. of ἄκος), healing.

τί σιγᾶς ;

φώνησον, ὦ πάτερ, τί μή μ' ἀποστραφῆς.

οὐδ' ἀνταμείβει μ' οὐδέν ; ἀλλ' ἀτιμάσας

πέμψεις ἄναυδος, οὐδ' ἄ μηνίεις φράσας ;

ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες, 1275

πειράσατ' ἀλλ' ὑμεῖς γε κινήσαι πατρὸς

τὸ δυσπρόσοιστον κἀπροσήγορον στόμα,

ὥς μή μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,

οὕτως ἀφῆ με, μηδὲν ἀντειπὼν ἔπος.

ΑΝ. λέγ', ἄ ταλαίπωρ', αὐτὸς ὦν χρεῖα πάρει. 1280

τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι,

ἢ δυσχεράναντ', ἢ κατοικτίσαντά πως,

παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.

ΠΟ. ἀλλ' ἐξερῶ· καλῶς γὰρ ἐξηγεῖ σύ μοι·

πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος 1285

What mode of remedying his father's calamities Polynices has in view, cf. infr. 1342. Aj. 362. κακὸν κακῶ διδούς ἄκος.

Ib. προσφορά, accession, augmentation. (Œdipus turns away in contemptuous and indignant silence.)

1273. ἀτιμάσας. On this word, and ἄτιμος, as apparently implying not giving a hearing to a person, some remarks have been previously made.

1274. ἄ (i. e. δι' ἄ), wherefore. Infr. 1291. Œd. T. 1005.

1275. ἐμαὶ δ' ὁμαίμονες. On the particle, see Hart. I. 169.

1276. ἀλλ' ὑμεῖς γε. Hart. II. 41. Matth. §. 613. "Yet (ἀλλὰ) do ye try at least (γε)." The conditional proposition, εἰ μηδεὶς ἄλλος, is wanting.

1277. τὸ δυσπρόσοιστον (δύς, προσφέρομαι), unapproachable, hard of access.

Ib. δυσπρόσηγορον, hard of converse.

1278-9. For the double pronoun με, Reisig. compares Arist. Eq. 781. σὲ γὰρ, ὅς Μήδοισι διεξιφίσω—οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως. Xen. Œcon. X. 4. οὐ γὰρ ἂν ἔγωγέ σε δυναίμην, εἰ τοιοῦτος εἴης, ἀσπάσασθαί σε ἐκ τῆς ψυχῆς.

1278. προστάτην, suppliant.

1279. οὕτως ἀφῆ με, Dind. Wund. οὕτως ἀφῆ γε and οὕτως μ' ἀφῆ γε, Libri.

1280. ὦν χρεῖα, for the want of what things. Matth. §. 398, b.

1281. τὰ πολλὰ ῥήματα, verba quæ quis multa facit. HERM. Doederlein considers τὰ πολλὰ as an adverb.

1282. δυσχεράναντα, having created offence.

Ib. κατοικτίσαντα, having moved compassion.

1284. καλῶς—μοι, counsellest me well. DONN.

1285. πρῶτον μὲν. On μὲν, not

ἄρωγόν, ἔνθεν μ' ὦδ' ἀνέστησεν μολεῖν
 ὃ τῆσδε τῆς γῆς κοίρανος, διδούς ἐμοὶ
 λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ ξὺν ἐξόδῳ.
 καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι
 καὶ ταῖνδ' ἀδελφαῖν καὶ πατρός κυρεῖν ἐμοί. 1290
 ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ.
 γῆς ἐκ πατρώας ἐξελήλαμαι φυγὰς,
 τοῖς σοῖς πανάρχοις οὔνεκ' ἐνθακεῖν θρόνοις
 γονῇ πεφυκὼς ἡξίου γεραιτέρα.
 ἀνθ' ὧν μ' Ἐτεοκλῆς, ὦν φύσει νεώτερος, 1295
 γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ
 οὔτ' εἰς ἔλεγχον χειρὸς οὔτ' ἔργου μολῶν,
 πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν
 τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω
 ἔπειτα καπὸ μάντεων ταύτῃ κλύων. 1300

followed by δέ, cf. Neue ad Aj. 1300.

Ib. αὐτὸν τὸν θεόν, i. e. Poseidon.

1286. ἔνθεν (from whose altar) ἀνέστησεν (ordered me to rise, cf. sup. 276.) ὦδε μολεῖν (for the purpose of coming hither, cf. Phil. 60.)

1288. λέξαι τ' ἀκοῦσαι τ', i. e. to hold converse. Reisig refers to 1164. and compares Eur. Heracl. 183. εἰπεῖν ἀκοῦσαί τ' ἐν μέρει.

1289. βουλήσομαι. Fut. apparently used for present. Cf. Œd. T. 1077. Matth. §. 506. VI.

1290. κυρεῖν ἐμοί. Phil. 275. οἱ αὐτοῖς τύχοι. (And these proceedings of Theseus I wish ratified to me by you, &c.)

1291. ἃ, i. e. δι' ἃ. Trach. 136. ἃ καὶ σὲ τὰν ἀνασσαν ἐλπίσιν λέγω τάδ' αἰὲν ἴσχειν.

1292. Soph. Synd. VIII. 2. (153.

Dind.) φυγὰς πατρώας ἐξελήλασαι χθονός.

1294. γονῇ πεφυκὼς γεραιτέρα = φύσει ὦν γεραιτέρος. "Coaluit singularis dictio ex γονῇ γεραιτέρος, ut Hom. Il. XXI. 439. σὺ γὰρ γενεῇφι νεώτερος, et ex γονῇ προτέρα πεφυκὼς." Dæd.

1296-7. οὔτε—μολῶν.

Not by superior plea
Of solid reasoning, or by nobler deeds
Of conquering arms triumphant.

DALE.

1297. εἰς ἔλεγχον—μολῶν. Phil. 98. εἰς ἔλεγχον ἐξιὼν. Cf. sup. 834. εἰς βάσανον εἶ.

Ib. χειρὸς οὔτ' ἔργου. For the omission of οὔτε in first member of the sentence, Hartung (I. 203.) compares infr. 1561. ἐπιπόνῳ μῆτ' ἐπὶ βαρναχεῖ . . μόρῳ. Phil. 771. ἐκόντα μῆτ' ἄκοντα.

ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικὸν,
 λαβὼν Ἀδραστον πενθερὸν, ξυνωμότας
 ἔστησ' ἑμαυτῷ γῆς ὅσοιπερ Ἀπίας
 πρῶτοι καλοῦνται καὶ τετίμηνται δόρει,
 ὅπως τὸν ἐπτάλογχον ἐς Θήβας στόλον 1305
 ξυν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως,
 ἢ τοὺς τάδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
 εἶεν. τί δῆτα νῦν ἀφιγμένος κυρῶ;
 σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων,
 αὐτός τ' ἑμαυτοῦ ξυμμάχων τε τῶν ἐμῶν, 1310
 οἱ νῦν ξὺν ἐπτά τάξεσι ξὺν ἐπτά τε
 λόγχαις τὸ Θήβης πεδῖον ἀμφεστᾶσι πᾶν·
 οἷος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν

1301. Ἄργος . . Δωρικὸν, *Doric Argos*, in opposition to the *Pelasgic Argos*. Brunck says, that by the *Doric Argos* is meant *Peloponnesus*, which at v. 696. is termed *Δωρὶς νῆσος*, and which, by the ancient inhabitants, was called Ἀπία.

1302. ξυνωμότας. *Æsch. Eum.* 123. Ὑπνος πόνος τε, κύριοι συνωμόται.

1303. Ἀπίας (*Æsch. Suppl.* 758.), i. e. *Peloponnesus*, so called from an ancient king of that name. *Pausan.* II. 5. 5. οὗτος ὁ Ἀπὶς ἐς τοσόνδε ἡῤῥήθη δυνάμεως, πρὶν ἢ Πέλοπα ἐς Ὀλυμπίαν ἀφίκεσθαι, ὥς τὴν ἐντὸς Ἰσθμοῦ χώραν Ἀπίαν ἀπ' ἐκείνου καλεῖσθαι. See further *Thudichum*, pp. 314–322. and note 20 in *Müller's Eumenid.* p. 147. On ὅσοιπερ, see *Hart. I.* 341.

1304. πρῶτοι, *die Besten*. *DONN.*

Ib. δόρει, ex emend. *Wund. Dind.* δορὶ, *Libri*.

1305. ἐπτάλογχον (consisting of seven lances or seven divisions of troops. *PASS.*) στόλον, *expedition*. *Reisig*, comparing *infr.* 1312., un-

derstands by this expression, *the seven chieftains* who commanded the expedition; in which opinion *Wunder* and *Ellendt* coincide.

1306. θάνοιμι πανδίκως, *utterly*. *Il. XIX.* 334. πᾶμπαν τεθνάμεν. *Trach.*

1247. πράσσειν ἄνωγας οὖν με πανδίκως τάδε;

1308. εἶεν. On this well-known formula, see *Wund. in loc.* and ad *Aj.* 101.

1309. προστροπαίους (cf. *Æsch. Eum.* 169. 225. *Müller*, p. 135. 147. &c.) λιτὰς, *supplicatory prayers*.

1310. ἑμαυτοῦ—ἐμῶν, *on my own account and that of my auxiliaries*. *Matth.* §. 372. *Hart. I.* 91.

1311. ξὺν ἐπτά τε. For the particle τε, as thus used, see *Hart. I.* 105.

1312. τὸ Θήβης πεδῖον. *Phil.* 1435. τὸ Τροίας πεδῖον.

1313. With regard to the seven chiefs who conducted the expedition against Thebes, the description of their persons, their characters and armour, and the difference between the tragic

δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
 ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος 1315
 Τυδεύς· τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγώς·
 τέταρτον Ἴππομέδοντ' ἀπέστειλεν πατὴρ
 Ταλαός· ὁ πέμπτος δ' εὐχεται κατασκαφῇ
 Καπανεὺς τὸ Θήβης ἄστυ δηώσιν πυρί·
 ἕκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται, 1320
 ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
 μητρὸς λοχευθεῖς, πιστὸς Ἀταλάντης γόνος·
 ἐγὼ δὲ σὸς, κεῖ μὴ σὸς, ἀλλὰ τοῦ κακοῦ

writers as to their names, Reisig refers to Æsch. S. c. Theb. 375 sq. Eur. Phœn. 119 sq. Suppl. 858 sq. Pausan. II. 20, 4. Diod. IV. 64-5. Apollod. III. 6. 3. to which add Antig. 141 sq. and Thud. p. 315.

Ib. δορυσσοῦς (δόρυ, σεύω), *spear-brandishing*. Hes. Sc. Herc. 54. δορυσσόφ' Ἀμφιτρύωνι. Libri, δορύσσους. Reisig. Herm. Elms. &c. δορυσσοῦς.

Ib. Ἀμφιάρεως. The Pindaric writings are full of reference to this illustrious person, whom the Theban poet terms, ἀμφοτέρων μάντιν τ' ἀγαθὸν καὶ δουρὶ (ἀγαθὸν) μάρνασθαι (Ol. VI. 29.), i. e. "a prince of war, and in the art of augury." Cf. Nem. IX. 30. 39. 57. X. 16. (νέφος πολέμοιο). Pyth. VIII. 55. 78. Isth. VII. 47. See also Pausan. IX. 8. Soph. El. 837. Hom. Od. XV. 244 sq.

1313-14. τὰ πρῶτα κρατύνων. Neue compares Aj. 1300. στρατοῦ τὰ πρῶτ' ἀριστεύσας. κρατύνειν, *potiri*. ELL.

1314. πρῶτα δ'. Cf. Wund. ad Phil. 810. On οἰωνῶν ὁδοῖς, see Ellendt II. 278.

1318. κατασκαφῇ, *destructively*, i. e. *to utter destruction*. (Cf. infr. 1421.) Antig. 1003. σπώντας—ἀλλήλους φοναῖς, *tearing murderously*, i. e. *for the purpose of killing one another*. (The voice of Polynices

swells as he parades the names of his assistants; but is his rhetoric to be admired in bringing the imagery which he does in this and the following verse before the mental eyes of his irritable father?)

1320. Παρθενοπαῖος. The term *πάρθενος* implied in this appellation was derived, as will be seen in the following verse, from his mother Atalantē having remained so long unmarried.

1321. ἐπώνυμος, said of a person deriving his name from some particular cause. Aj. 430. ὦδ' ἐπώνυμον τοῦμόν—ὄνομα τοῖς ἐμοῖς κακοῖς. Nipt. IV. I. (408 Dind.) ὀρθῶς δ' Ὀδυσσεύς εἰμ' ἐπώνυμος κακοῖς.

Ib. ἄδμητος i. q. ἀδμῆς (sup. 1056.) Electr. 1238. Ἀρτεμιν τὴν αἰὲν ἀδμήταν. (*deriving his name from his mother having been long previously (πρόσθεν) a virgin.*)

1322. λοχευθεῖς (*partus*) cum gen. μητρός. Cf. infr. πότμου φυτευθείς. Antig. 38. Phil. 3. See also Bernh. 137. Kühn. §. 516, a.

1323-4.

And I, thy son,—or, if not thine, the son

Of angry Fortune, yet who bear thy name.

πότμου φυτευθεὶς, σὸς γέ τοι καλούμενος,
 ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στρατόν. 1325
 οἳ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
 ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι
 μῆνιν βαρεῖαν εἰκάθειν ὀρμωμένῳ
 τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσιν,
 ὅς μ' ἐξέωσε κάπεσύλησεν πάτρας. 1330
 εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
 οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος.
 πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνίων,
 αἰτῶ πιθέσθαι καὶ παρειαθεῖν, ἐπεὶ
 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ. 1335

1324. γέ τοι. Cf. Hart. II. 362.

1326. ἀντὶ παίδων τῶνδε, *by these your children*. (See Herm. ad Viger. p. 855. aliter Matth. §. 572. Bernh. 231.)

Ib. ψυχῆς, *tuæ salutis*. BR.

1328-9. μῆνιν—εἰκάθειν τῷδ' ἀνδρὶ, *to give up, to abstain from anger against me*. ELMS.: εἰκαθεῖν.

Ib. ὀρμωμένῳ π. κασ. τίς. *who am proceeding to take vengeance on a brother*.

1330. πάτρας. The separation of this substantive from its proper verb ἐξέωσε, the commentators illustrate by Antig. 537. καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας. El. 1005. λυεὶ γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ.

1331. πίστον, *to be depended upon*. The English Bible continually translates in this sense by the word *faithful*.

1332. ἔφασκε sc. ὁ θεός, *to be elicited from χρηστηρίων in preceding verse*. (The god declared, that victory (κράτος) should be with those whose side you took, or, to whom you added yourself.)

1333. πρὸς κρηνῶν. For construc-

tion, cf. Matth. §. 465, 3. Kühn. §. 626. Anm. b. That in hot countries fountains and springs should be objects of deep regard, can surprise no one; hence the frequent addresses to them in ancient poetry. Phil. 1461. ὦ κρήναι. Aj. 862. ὦ—κρήναί τε πόταμοί θ' οἶδε. Pausanias (X. 4. 1.) hesitates to call the dwellings of the Panopenses a city, because besides the want of public offices, a gymnasium, a theatre and an agora, it had not ὕδωρ κατερχόμενον ἐς κρήνην. For considerations of a higher nature in reference to them, see Numbers XXI. 14. 17. Revelat. XIV. 7.

Ib. θεῶν ὁμογνίων (ὁμοῦ, γένος), gods-protectors of a family or race. The word has been illustrated in my "Frogs" of Aristoph. Cf. Wunder ad Antig. 652. The Scholiast considers this adjective as applying to κρηνῶν as well as θεῶν. (παθητικόν ἐστι τὸ πρὸς πατρώων κρηνῶν ὀρκούν. ὥς εἰ ἔφη, πρὸς τῶν ἐκθρεψάντων σε ὑδάτων.)

1334. παρειαθεῖν, ELMS.

ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
 καγὼ, τὸν αὐτὸν δαίμον' ἐξειληχότες.
 ὁ δ' ἐν δόμοις τύραννος, ὦ τάλας ἐγὼ,
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται
 ὄν, εἰ σὺ τῇμῃ συμπαρασθήσει φρενὶ, 1340
 βραχεὶ ξὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
 ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
 στήσω δ' ἐμαυτὸν, κείνον ἐκβαλὼν βία.
 καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι
 κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω. 1345

ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὔνεκ', Οἰδίπου,
 εἰπὼν ὅποια ξύμφορ' ἐκπεμψαι πάλιν.

ΟΙ. ἀλλ' εἰ μὲν, ἄνδρες, τῆσδε δημοῦχος χθονὸς
 μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
 Θησεὺς, δικαίων ὥστ' ἐμοῦ κλύειν λόγους, 1350
 οὔτ' ἂν ποτ' ὀμφῆς τῆς ἐμῆς ἐπήσθετο.

1337. τὸν αὐτὸν δαίμονα ἐξειλη-
 χότες, *the same destiny being allotted*
to both of us; viz. banishment from
our native country. ἐξειληχότες, Libri,
 Herm. ἐξειληχότες, Lb. Valck. Br.
 Gaisf. Dind. Wund.

1338. ἐν δόμοις τύραννος. "Ex-
 ultant in his royal halls." DALE.

1339. καθ' ἡμῶν ἐγγελῶν (El. 277.
 807.). Aj. 969. πῶς δῆτα τοῦδ'
 ἐπεγγελῶεν ἂν κατὰ; Cf. Matth.
 §. 428, 3.

Ib. ἀβρύνεται. Gr. Bekk. p. 322.
 27. θρύπτεται, καυχᾶται, *jactat se,*
superbit. ELL. Æsch. Ag. 1176.
 ἀβρύνεται γὰρ πᾶς τις εὖ πράσων
 πλέον.

1340. τῇμῃ φρενὶ, *me or my pur-*
poses.

1341. διασκεδῶ. Attic for διασκε-
 δάσω. Cf. Carmich. in σκεδάννυμι.

1344-5.

This, if thou aid, is no unmeaning
 vaunt;—
 Without thy help I hope not e'en
 for safety. DALE.

1346. τοῦ πέμψαντος, sc. Theseus.

1347. εἰπὼν ὅποια ξύμφορ', *having*
said what is suitable, appropriate.

Ib. ἐκπεμψαι, *dismiss, send from*
thee. Cf. Matth. §. 557, 1.

1348. Brunck's proposal to put
 the article before δημοῦχος, and read
 τῆσδ' ὁ δημοῦχος, has been over-
 ruled by Schæfer and Elmsley. Coll.
 infr. 1476. 1630. Eur. Med. 71.
 Alc. 510. Iph. T. 1080.

1350. δικαίων — λόγους, *thinking*
him (Polynices) worthy to hear words
from me. DONN.: und ihn, zu hö-
 ren meine Wort', ein Recht ver-

νῦν δ' ἀξιοθεὶς εἶσι, κακούμεσας γ' ἐμοῦ
 τοιαῦθ' ἅ τὸν τοῦδ' οὐ ποτ' εὐφρανεῖ βίον.
 ὅς γ', ὧ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
 ἅ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει, 1355
 τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας
 κᾶθηκας ἀπολιν, καὶ στολὰς ταύτας φορεῖν,
 ἅς νῦν δακρύεις εἰσορώων, ὅτ' ἐν πόνῳ
 ταύτῳ βεβηκὼς τυγχάνεις κακῶν ἐμοί.
 οὐ κλαυστὰ δ' ἐστὶν, ἀλλ' ἐμοὶ μὲν οἰστέα 1360
 τάδ', ὥσπερ ἂν ζῶ σοῦ φονέως μεμνημένος.
 σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
 σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος
 ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.

liehn. On ὥστε, see Matth. §. 531. Obs. 2. Kühner, §. 637. Anm. 4.

1351. οὐτᾶν, Wund. οὐ τᾶν, Gaisf. οὐτ' ἂν, Dind. οὐδ' ἂν, Br. Cf. infr. 1366.

1352. ἀξιοθεὶς (τῆς ἐμῆς ὀμφῆς) εἶσι, *shall be sent away*, as you direct me.

1354. Œdipus, who has hitherto addressed himself to the Chorus, now turns to Polynices, and speaks in the bitterest tone of reproach. Cf. sup. 909. and Pors. ad Eurip. Hec. 1179. See also Matth. §. 477, b. Kühn. §. 800, 2. c.

1357. φορεῖν. Supply ἐποίησας, which, as Wunder observes, is latent in ἔθηκας. Cf. Matth. §. 634, 3. El. 268. ἐσθήματα φοροῦντ'.

1358-9. ἐν πόνῳ ταύτῳ κακῶν (*in the same painful and laborious evils*) ἐμοὶ (*as myself*). El. 268. ἐσθήματα φοροῦντ' ἐκείνῳ ταῦτά. Cf. Matth. §. 385, 1.

Ib. βεβηκὼς τυγχάνεις (*are occupied, versed*).

1360. κλαυστά. I understand, *matter for tears* (such as you hypocritically shed, and such as I disdain

to shed).

Ib. οἰστέα, *things that must be endured*. Dindorf understands *tibi* after κλαυστά.

1361. ὥσπερ ἂν ζῶ = ἕως περ ἂν ζῶ. Aj. 1117. ὥς (*as long as*) ἂν ᾗς οἶός περ εἶ.

Ib. σοῦ φονέως μεμνημένος. Dindorf thinks that the poet wrote μεμνημένον, under the same mode of construction as El. 479. ὑπεστί μοι θράσος ἀδυπνόων κλύουσιν | ἀρτίως ὀνειράτων. Plato 5. Rep. 453, d. Considering the excitement and whirl of passion under which the ex-monarch speaks, it appears to me that the original may stand good, under the following explanation. Having observed, and in no gentle tone, "and these evils I must endure as long as I live," instead of terminating his sentence, as he might have done, he suddenly changes his tone of voice in a way which implies, "and as long as I live, never forgetting that you, you were my assassin."

1363. σὺ, σέθεν, emphatic to the highest degree.

εἰ δ' ἐξέφυσα τάσδε μὴ 'μαντῶ τροφούς 1365
 τὰς παῖδας, ἧ τὰν οὐκ ἂν ἦ, τὸ σὸν μέρος·
 νῦν δ' αἶδε μ' ἐκσώζουσιν, αἶδ' ἐμαὶ τροφοί,
 αἶδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν·
 ὑμεῖς δ' ἀπ' ἄλλου κούκ ἐμοῦ πεφύκατον.
 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί πω 1370
 ὥς αὐτίκ', εἶπερ οἶδε κινοῦνται λόχοι
 πρὸς ἄστυ Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν
 κείνην ἐρείψεις, ἀλλὰ πρόσθεν αἵματι
 πεσεῖ μιανθεὶς χῶ ξύναιμος ἐξ ἴσου.
 τοιάσδ' ἀρὰς σφῶν πρόσθε τ' ἐξανῆκ' ἐγὼ, 1375
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοῖ,
 ἵν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν,
 καὶ μὴ 'ξατιμάζητον, εἰ τυφλοῦ πατρὸς
 τοιῶδ' ἐφύτην. αἶδε γὰρ τάδ' οὐκ ἔδρων.
 τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380

1366. τὰν=τοι ἂν. Aj. 455. εἰ δέ τις θεῶν | βλάπτοι, φύγοι τὰν χῶ κακὸς τὸν κρείσσονα. Reisig adds Eur. Hippol. v. 480. Cf. Hart. II. 355. Kühn. §. 758, 4. Anm.

Ib. οὐκ ἂν ἦ (*I should have been out of existence.* lebt' ich nimmermehr. DONN.) τὸ σὸν μέρος (as far as you are concerned. Cf. Œd. T. 1509).

1369. "Ye are not mine, but aliens from my blood." DALE. Closer to the original perhaps: "But you!—another was your sire, not I," (waving him indignantly away.)

1370. εἰσορᾷ. Cf. infr. 1536. The eye of the deity is upon you, but not as it will be hereafter.

1371. ὥς αὐτίκ' (ὄψεται, to be elicited from εἰσορᾷ in verse preceding).

1373. ἐρείψεις. Antig. 596. ἀλλ'

ἐρείπει | θεῶν τις. This emendation of Turnebus for ἐρεῖ τις, the reading of the books, is adopted by Wunder and Dindorf (in Annotat.). ἐρεῖ τις, Herm.

1376. ἀνακαλοῦμαι (scrib. ἀγκαλοῦμαι, Dind. in Annotat.), sc. the Aræ or Erinyes. These deities are also joined in El. 111. ὦ πότνι' Ἀρὰ σεμναί τ' Ἑρινύες.

1377. τοὺς φυτεύσαντας σέβειν. Cf. Hes. Op. 329 sq. and see remarks on this subject by Thudichum, I. 317.

1379. τοιῶδ' ἔφυτον, tales estis tamque impii filii. HERM. (At the word αἶδε the voice of Œdipus again softens into the utmost tenderness, as he discriminates simply, but most beautifully, between his daughters and his sons.)

1380-1. I understand generally:

κρατοῦσιν, εἶπερ ἔστιν ἡ παλαίφατος
 Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
 σὺ δ' ἔρρ' ἀπόπτυστός τε κᾶπάτωρ ἐμοῦ,
 κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,
 ᾗσ' σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385
 δόρει κρατῆσαι μήτε νοστήσαι ποτε
 τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ
 θανεῖν, κτανεῖν θ' ὑφ' οὐπὲρ ἐξελέλασαι.
 τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου
 στυγνὸν πατρῶον ἔρεβος ὥς σ' ἀποικίσῃ, 1390

“Your supplicatory seat therefore at the altar, and your own or brother's future sway in Thebes, are things in *their* hands and at *their* disposal (viz. the Aræ), not *mine*.” For the accusative after κρατεῖν, cf. Matth. §. 360, b. Ellendt, coupling θάκημα and θρόνους, translates, *solium et imperium regium*. Hermann, Wunder and Dindorf understand the seat at Neptune's altar. Sup. 1179.

1381. ἔστιν, i. e. *exists*, Elms. Neue. ἐστίν, Herm. Wund. Dind.

Ib. παλαίφατος. Ellendt observes, that the power of the verb φημί in this compound, as here used, is somewhat obscure, but contends that it implies “*Justitiæ vis Deorum olim cura et quasi ore hominibus patefacta*.” Neue translates: *tanquam oraculis prodita*.

1382. Δίκη ξύνεδρος. Hes. Op. 257. πὰρ Διὶ πατρὶ καθεζομένη, sc. Δίκη. Eur. Med. 762. Δίκη Ζηνός.

Ib. Ζηνὸς ἀρχαίοις νόμοις, *the laws of Zeus, sanctioned by their antiquity*. See further Dissen's Comment. ad Pind. p. 97. Klausen's Theol. pp. 85. 132.

1383. ἀπάτωρ ἐμοῦ. For the grammar, see Bernhardt, p. 172. Dale translates with great spirit:

Hence to thy doom, accursed! I disclaim

A father's part in thee, thou scorn of men.

And with thee bear the curse I call to blast thee.

1384. συλλαβὼν, *having taken as your companions*. Œd. T. 971. τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα.

1385. “γῆς ἐμφυλίου est quasi συγγενοῦς, patriæ.” ELL. (The solemn and oracular tone in which the concluding part of this most powerful speech is delivered, will readily occur to the reader.)

1386. δόρει, Herm. Dind. Wund. ἐν δορὶ, Elms.

1389-90. τὸ Ταρτάρου — ἔρεβος. Hermann, and Wunder and Ellendt with him, understand: *invoco invisam Tartari caliginem, quæ patrem meum Laium tegit, ut te hinc abstrahat*. This appears to me rather a far-fetched explanation, and the reader may perhaps consider the following as still more so. Whatever is here invoked, it is certain that the Erinyes or Eumenides are invoked in the next verse. These Sophocles (sup. 40. 106.) considers as the daughters of Scotus and Gæa, but who was the father of Scotus him-

καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἄρη,
 τὸν σφῶν τὸ δεινὸν μῖσος ἐμβεβληκότα.
 καὶ ταῦτ' ἀκούσας στείχε, καξάγγελλ' ἰὼν
 καὶ πᾶσι Καδμείοισι τοῖς σαντοῦ θ' ἅμα
 πιστοῖσι συμμάχοισιν, οὔνεκ' Οἰδίπους
 τοιαῦτ' ἔνειμε παισὶ τοῖς αὐτοῦ γέρα.

1395

ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
 ξυνήδομαί σοι, νῦν τ' ἴθ' ὡς τάχος πάλιν.

ΠΟ. οἴμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
 οἴμοι δ' ἐταίρων· οἶον ἄρ' ὁδοῦ τέλος
 Ἄργους ἀφωρμήθημεν, ὦ τάλας ἐγὼ,
 τοιοῦτον οἶον οὐδὲ φωνῆσαί τινι
 ἔξεσθ' ἐταίρων, οὐδ' ἀποστρέψαι πάλιν,

1400

self? Reasoning from conjecture, none was more likely to own that honour than TARTARUS. If, therefore, by a well-known construction of Sophocles, we refer πατρῶν for πατρώου to Tartarus (Æsch. Eum. 315. ματρῶν ἄγνισμα κύριον φόνου), στυγνὸν ἔρεβος might by a bold metonymy stand for Scotus. Klausen (Theol. 58.) reverses matters, and makes Tartarus a son of Erebus. τὸ Ταρτάρου, ex Herm. emend. Elms. Dind. Wund. τοῦ Ταρτάρου, Libri.

1390. ἀποικίζειν, to remove (Trach. 954. αὔρα, ἥτις μ' ἀποικίσειεν ἐκ τόπων). And where to be removed? The Trachiniæ and Ajax of our author will explain. Trach. 282. αὐτοὶ μὲν Ἄιδου πάντες εἴσ' οἰκήτορες. Aj. 394 sq. ἰὼ σκότος, ἐμὸν φάος, | ἔρεβος ὦ φαειννότατον, ὡς ἐμοὶ, | ἔλεσθ', ἔλεσθέ μ' οἰκήτορα.

1391. Ἄρη. Cf. Klausen's Theol. p. 128.

1394. καὶ — τε. Cf. Wund. ad Antig. 334. See also Hart. I. 109.

1396. ἔνειμε γέρα. Phil. 1061.

τάχ' ἂν τὸ σὸν γέρας | τιμὴν ἐμοὶ νείμειεν.

Ib. αὐτοῦ. Cf. Matth. §. 148. Obs. 3.

1397-8. οὔτε—τε. El. 349. ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης, | οὔτε ξυνέρδεις, τὴν τε δρῶσαν ἐκτρέπεις.

1397. ταῖς παρελθούσαις ὁδοῖς. Wunder compares Antig. 1213. ἄρα δυστυχεστάτην κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν; Ellendt observes: "de tempore et rebus actis."

1397-8. οὐ ξυνήδομαι = συμπενωθῶ. Eur. Med. 136. οὐδὲ συνήδομαι, ὦ γύναι, ἄλγεσι δώματος. HERM.

1399. δυσπραξία, disappointed purpose. On τῆς ἐμῆς, as belonging equally to κελεύθου and δυσπραξίας, see Matth. §. 441. Obs. 2.

1400. οἶον ἄρα. Aj. 367. οἴμοι γέλωτος, οἶον ὑβρίσθην ἄρα. El. 1185. 1399. Antig. 1178. &c.

1400-1. οἶον—ἀφωρμήθημεν, i. e. οἶον ἄρα τέλος ἐστὶ τῆς ὁδοῦ, ἣν ἀπ' Ἄργους ὠρμήθημεν. WUND.

1403. ἀποστρέψαι, retro vertere (sc. ἔξεστι). ELL.

ἀλλ' ὄντ' ἀναυδον τῇδε συγκῦρσαι τύχῃ.

ὦ τοῦδ' ὅμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ

1405

τὰ σκληρὰ πατρὸς κλύετε τοῦδ' ἄρωμένου,

μή τοί με πρὸς θεῶν σφῶ γ', ἐὰν αἱ τοῦδ' ἀραὶ

πατρὸς τελῶνται, καί τις ὑμῖν ἐς δόμους

νόστος γένηται, μή μ' ἀτιμάσῃτέ γε,

ἀλλ' ἐν τάφοισι θέσθε καὶ κτερίσμασιν.

1410

καὶ σφῶν ὃ νῦν ἔπαινος, ὃν κομίζετον

τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα

1404. συγκῦρσαι. Supply δεῖ, to be elicited from ἔξεστι. Reisig compares Phil. 667. *πάρεσται ταῦτά σοι καὶ θιγγάνειν καὶ δόντα δοῦναι*. A better example is found at Œd. T. 819. Cf. Neue ad El. 72. and Matth. §. 634, 3.

1405. ὦ τοῦδ' ὅμαιμοι παῖδες. Elendt adverts to the tact with which, as usual, Polynices addresses his two sisters.

1407-9. μή τοί με—μή μ' ἀτιμάσῃτέ γε. On the double pronoun, see Bernh. p. 276. Kühn. §. 632.; on the particle γε, Hart. I. 376.

1407. μή τοι. Cf. Hart. II. 368.

Ib. ἐάν. See Dind. ad Arist. Vesp. 228.

Ib. σφῶ γ', ex Elmsl. conject. Dind. Wund. σφῶϊν γ' ἂν αἱ and σφῶν γ' ἂν αἱ, Libri.

1410. ἐν τάφοις θέσθε, *bury me*.

Ib. κτερίσμασιν (κτερίζω), *sepulchral honours*. WUND. But what sepulchral honours? The commentators on Sophocles (and rightly at El. 434. 931.), understand the *secondary* meaning of the word; but here I think its *primary* power may be admitted; κτερίσματα, like κτέρεα (cf. Pass. in voc.), appearing to be such costly or useful articles as were prized by the dead when living, and which were accordingly deposited in their ²tombs, or burnt upon their funeral piles. Κτερίσμασι is here joined by zeugma with τάφοισι. Cf. Antig. 204. 1207.

1411-12. ἔπαινος—πονεῖτον. The commendations which you derive from this man (Œdipus) for your laborious services.

1412. οἷς πονεῖτον=τοῖς ὑμετέροις πόνοις. Matth. §. 481. Obs. 2.

² From Isaiah, and Ezek. (XXXII. 27.), it is evident that this practice was not unknown to the Jews. Hence the elegant translator of the former, when illustrating the prophet's thirteenth chapter, observes: "You are to form to yourself an idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies: here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, *with his arms beside him, his sword at his head*, and the bodies of his chiefs and companions round about him." In another publication (Arist. Ran. p. 254.) the present writer endeavoured to bring home this feeling of *Grecian* antiquity (Virgil has made us more familiar with it as a portion of Roman belief) to the reader by a copy of verses of a lighter character. Sir John Chardin finds the same custom prevailing in Mingrelia: "En Mingrelie ils dorment tous leur épée sous leurs têtes, et leurs autres armes à leur côté; et on les enterre de mesme, leurs armes posées de cette façon." Cf. Aj. 574-577. Much light has recently been thrown on this subject by Mrs. Grant, in her "Visit to the Etruscan Tombs." See also Murray's "China," Vol. II. 282 sq.

ἔτ' ἄλλον οἶσει τῆς ἐμῆς ὑπουργίας.

ΑΝ. Πολύνεικες, ἰκετεύω σε πεισθῆναί τί μοι.

ΠΟ. ὦ φιλτάτῃ, τὸ ποῖον, Ἀντιγόνη; λέγε.

1415

ΑΝ. στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστα γε,
καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.

ΠΟ. ἀλλ' οὐχ οἶόν τε. πῶς γὰρ αὖθις αὖ πάλιν
στράτευμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας;

ΑΝ. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι
πάτραν κατασκάψαντι κέρδος ἔρχεται;

1420

ΠΟ. αἰσχροὺς τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελαῖσθαι τοῦ κασιγνήτου πάρα.

ΑΝ. ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει
μαντεύμαθ', ὃς σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ;

1425

ΠΟ. χρήζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.

1413. τῆς ἐμῆς ὑπουργίας, *for your services to me.*

1417. διεργάζεσθαι, *to ruin.* The word does not occur again in Sophocles.

1418. αὖθις αὖ πάλιν. Phil. 952. αὖθις αὖ πάλιν | εἴσειμι πρὸς σέ. (SUIDAS: αὖθις· ἐξ ἀρχῆς. πάλιν· ἐκ δευτέρου.) Hermann joins πάλιν ἄγοιμι, *reducam*, and translates εἰσάπαξ, *uno nisu, repente.* The answer of Antigone does not appear to admit of this interpretation.

Ib. αὖ. "Aut *an* cum Vauvillersio aut ἄγοιμ' *an* cum Toupio scribendum." DIND.

1419. ἄγοιμι. For this optative without *an*, cf. sup. 1172. Bernh. p. 411. Matth. §. 515. Obs. translates: *how should I be able to lead &c.?*

1420. θυμοῦσθαι, von Rache entbrennen, *to burn with revenge.* Germ. p.

1422. πρεσβεύοντα, *the elder by birth.*

To fly were baseness, and I will not fly.

Mine is the birth-right; and I cannot brook

The insults of my brother.

DALE.

1424. ἐς ὀρθὸν ἐκφέρει (Ced. T. 88. κατ' ὀρθὸν ἐξέρχεται), *tend straight to their accomplishment.* Pind. Nem. IV. 100. καὶ τὸ μόρσιμον Διόθεν πεπρωμένον ἔκφερον. See also Heind. ad Plat. Phædon. 66, b. The German prose translators interpret as if they considered ἐκφέρει the second pers. indic. of the middle verb ἐκφέρομαι. Hermann translates: *ut hujus vaticinia ad eventum ruunt.* Tyrw. Br. ἐκφέρεις.

1425. θάνατον ἐξ ἀμφοῖν, *mutual death.*

1426. χρήζει (SCHOL.: ἐν ἴσῳ τῷ χρησμῳδεῖ) γάρ, *so he vaticinates; such indeed are his predictions.* Cf. Æsch. Eum. 193. Choeph. 332. Eur. Hel. 516. Dindorf translates:

ΑΝ. οἶμοι τάλαινα· τίς δὲ τολμήσει κλύων

τὰ τοῦδ' ἔπεσθαι τάνδρως, οἷ' ἐθέσπισεν ;

ΠΟ. οὐδ' ἀγγελοῦμεν φλαῦρ'· ἐπεὶ στρατηλάτου

χρηστοῦ τὰ κρείσσω, μηδὲ τάνδεα λέγειν.

1430

ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα ;

ΠΟ. καὶ μή μ' ἐπίσχῃς γ'· ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς

ἔσται μέλουσα δύσποτμός τε καὶ κακὴ

πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἑρινύων.

σφῶν δ' εὐοδοίῃ Ζεὺς, τάδ' εἰ τελεῖτέ μοι

1435

θανόντ', ἐπεὶ οὗ με ζῶντά γ' αὖθις ἔξετον.

vult enim, and objects to the interpretation of the Scholiast.

Ib. *συγχωρητέα* = *συγχωρητέον* (cf. sup. 495), *cedendum*. ELL. The Scholiast, and translators generally, adopt a different sense: "and yet in spite of his predictions no reconciliation, no coming together, *can* take place between *him* (Eteocles) and *me*."

1427-8. SCHOL.: τίς δὲ τολμήσει ἔπεσθαι, κλύων τὰ τοῦδε τάνδρως (Œdipus sc.), οἷ' ἐθέσπισεν ;

1429. φλαῦρα, *words of bad omen*. For the force of the particle δὲ in οὐδὲ, Reisig refers to his Critical Comment. in 585.

1429-30. στρατηλάτου χρηστοῦ (ἐστὶ), a good commander must &c. See Matth. §. 316, c.

1430. τάνδεα, *quæ secus sunt, deteriora, improspera*. ELL. Cf. Elmsl. ad Eur. Heracl. 171. On μηδὲ, see Matth. §. 608, e.

1431. δεδογμέν' sc. ἐστί. Antig. 576. δεδογμέν', ὥς ἔοικε, τήνδε κατανείν. Cf. Matth. §. 559. Obs. (Antigonē first, and then Ismenē (infr. 1437.), throw their arms around their brother's neck.)

1432. καὶ μή . . γε. See Hart. I. 146. 397.

Ib. ἦδ' ("de re proxime instante cf. Œd. T. 1478. Antig. 877." ELL.) ὁδὸς, *expedition* against his native country.

1435. εὐοδοῦν. Passow, understanding this verb in an active sense, translates, *to conduct upon a good path, to lead to a favourable issue*. Ellendt agrees in this transitive sense of the verb, which would necessarily require σφῶν, not σφῶν, after it. (Cf. Wesseling ad Herodot. VI. 73.) Dindorf considers εὐοδοίῃ a corruption for εὖ διδοίῃ, in which case σφῶν would stand correctly. The learned writer refers to sup. v. 642. ὦ Ζεῦ, διδοίῃς τοῖσι τοιούτοισιν εὖ, and to Polybius IV. 21, 11. εἰάν ποτ' αὐτοῖς ὁ θεὸς εὖ δῶ (libri duo εὐοδῶ). Wunder reads, σφῶν δ' εὐοδοίῃ Ζεὺς.

Ib. τάδ', *the things of which I spoke*. sup. 1410. Reisig: i. e. *istam caritatem, qua me nunc complectimini*.

1436. θανόντ'. This is again one of those words which form the signal for battle between those who admit and those who deny the elision of the iota in the dative case. The latter, to preserve their theory, change μοι into με in the preceding verse. Dindorf, as an advocate for

μέθεσθε δ' ἤδη, χαίρετον τ'. οὐ γὰρ μ' ἔτι
 βλέποντ' ἐσόψεσθ' αὖθις. AN. ὦ τάλαιν' ἐγώ.
 ΠΟ. μή τοί μ' ὀδύρου. AN. καὶ τίς ἄν σ' ὀρμώμενον
 ἐς προὔπτον Ἄιδην οὐ καταστένοι, κάσι; 1440
 ΠΟ. εἰ χρὴ, θανοῦμαι. AN. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.
 ΠΟ. μὴ πείθ' ἅ μὴ δει. AN. δυστάλαινά τ' ἄρ' ἐγώ,
 εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι
 καὶ τῇδε φῦναι χᾶτέρα. σφῶν δ' οὖν ἐγώ

the former opinion, refers to Trach. 677. Eurip. Alcest. 1118. See on the subject Matthiæ, §. 44.

1436. οὗ με ζῶντα, Elms. ex La. Wund. οὗ μοι ζῶντι cum cæteris libris, Herm. Dind.

Ib. ἔξετον. The commentators, who adopt this verb in the sense of *embracing*, compare Eur. Ion. 1452. Iph. T. 827. Soph. El. 1226. 1285.

1438. βλέποντα. Aj. 962. ἴσως τοι, κεί βλέποντα μὴ πόθουν, | θάνοντ' ἂν οἰμώξειαν ἐν χρεῖα δορός.

Ib. ὦ τάλαιν' ἐγώ. Antigone en-grossing the dialogue, the reader's imagination must be left to form the stage-play of Œdipus and Ismenë.

1440. ἐς προὔπτον Ἄιδην. Both compares Eur. Hippol. 1366. προὔπτον ἐς ἄδαν στεῖχω κατὰ γᾶς. See also Blomf. Gloss. in S. c. Th. 848.

1441. εἰ χρὴ, θανοῦμαι. *Muss' ich, so starb ich.* DONN. A modern reader is recalled by this heroic language and bearing of Polynices to that fine passage in Corneille's "Horace:"

JULIE. Que vouliez-vous qu'il fît contre trois?

LE VIEIL HORACE. Qu'il mourût!

Ib. μὴ σύ γε, sc. θάνης, or, ταῦτ' εἶπης. Cf. Kühn. §. 854. and Pas-

sow II. 160.

1442. ἅ μὴ δει, *things unbecoming.*

1443. εἴ—στερηθῶ. On εἴ with conjunctive, cf. sup. 1226. and Wunder ad Aj. 513. Matth. §. 525, 7, b. Kühn. §. 818. Anm. 1. Hart. II. 301.

1443-4. ταῦτα—χᾶτέρα. Generally: whether these things shall be for good or for evil (τῇδε χᾶτέρα), whether this way or that, it is for the deity to ^a decide. (At the *emphatic* σφῶν, the tone of Polynices, which has previously been of the deepest energy and solemnity, changes to one of the tenderest affection.)

1444. τῇδε χᾶτέρα. The adjective ἔτερος in the sense of *hostile, adverse*, (and the adverb necessarily partakes of the adjective,) may be illustrated from the following passages of Pindar: Pyth. III. 60. δαίμων δ' ἔτερος | ἐς κακὸν τρέψαις ἐδαμάσσατό νιν. Nem. VIII. 5. τὸν μὲν ἀμέροις ἀνάγκας χερσὶ βαστάξεις, ἕτερον δ' ἐτέραις. (On both which passages see Dissen, who translates ἐτέραις, *asperis*.) Cf. infr. 1452. For examples of τῇδε, see Ell. II. 268.

Ib. σφῶν. "Scribendum σφῶ cum Elmsleio, quamvis ipse postmodum rejecit." DIND.

^a Hartung translates, "Diess steht in der Hand des Geschicks, ob es so oder so geschieht." II. 13. where see on σφῶν δ' οὖν.

θεοῖς ἄρῶμαι μή ποτ' ἀντῆσαι κακῶν.

1445

ἀνάξιαί γὰρ πᾶσιν ἔστε δυστυχεῖν.

ΧΟ. νέα τάδε νεόθεν ἦλθέ μοι

στροφ. α'.

νέα βαρύποτμα κακὰ παρ' ἁλαοῦ ξένου,

εἴ τι μοῖρα μὴ κιγχάνει.

1450

μάτην γὰρ οὐδὲν ἄξίωμα δαιμόνων ἔχω φράσαι.

ὁρᾶ ὁρᾶ ταῦτ' αἰὲ χρόνος, ἐπεὶ μὲν ἕτερα,

1445. ἀντῆσαι κακῶν. Cf. Musgrave ad Eurip. Troadd. 241.

1446. πᾶσιν, in the judgment of all. Matth. §. 387. Bernh. 83. Kühn. §. 581, e. on all accounts. Br. Elms. Cf. Œd. T. 8. 40. Aj. 599.

1447. The Chorus, touched by the scene of deep distress which has recently passed before their eyes,—fearful of future conflicts, in which their country may be engaged,—and perhaps not much conciliated by the resentful feelings lately displayed by Œdipus, feel themselves at a loss whether to ascribe the troubles brought and about to be brought upon them, to the blind man himself, or to fate, of which he appears to be the mere instrument. The prophetic afflatus, so often assigned to his Chorus by Sophocles, not only inclines them finally, as it should seem, to the latter opinion, but gives them a sort of intimation that time, and the progress of events, are now about to operate a great change in the fortunes of Œdipus. Dæderlein's opinion, though adopted by Dindorf and Wunder, and previously, I believe, suggested by Elmsley, viz. that the opening observations of the Chorus refer to a storm of thunder and lightning *already commencing* seems to me more ingenious than correct. Is not the exclamation of Œdipus at v. 1457. sufficient proof that the storm does not commence

till v. 1456?

Ib. νέα νεόθεν. Dæderlein compares the Homeric αἰνόθεν αἰνῶς (Il. VII. 97.), and οἰόθεν οἶος. Metre: proceleusm. and dochm.

1449. νέα, inserted before βαρύποτμα by Herm., to create a dim. dochm.

1450. εἴ τι μοῖρα μὴ κιγχάνει sc. αὐτόν. Dæd., who compares Hom. Il. XXII. 303. (νῦν αὐτέ με μοῖρα κιγχάνει), and translates: *nisi forte fata eijam instant*. For the Chorus to have spoken in this sense, it is in strictness necessary that they should have been on the stage or in the orchestra when Œdipus intimated what signal from heaven was to precede his death (sup. v. 95.), which they were not. I understand, in a general sense, with Hermann: *nisi aliquid fatale accidit*.

Ib. κιγχάνω, Attic for κιχάνω. Herm. de emend. Gr. Gr. ratione p. 60. Metre: cret. and dochm.

1451. μάτην, without its due effect and accomplishment. The Chorus, as Reisig has seen, refer mentally to the oracles about the reception of Œdipus in Attica, his burial there, and consequent advantages to the Athenians. Cf. Bernh. p. 338.

Ib. ἄξίωμα δαιμόνων, decree of the gods. Metre: iamb. tetram.

1452. ὁρᾶ ὁρᾶ ταῦτ' αἰὲ χρόνος. Dindorf, observing that it is not clear what ταῦτα here refers to, proposes to read ὁρᾶ ὁρᾶ πάντ' αἰὲ χρόνος,

τὰ δὲ παρ' ἡμᾶρ αὐθις αὖξων ἄνω.

1455

ἔκτυπεν αἰθήρ, ὦ Ζεῦ.

ΟΙ. ὦ τέκνα τέκνα, πῶς ἂν, εἴ τις ἔντοπος,
τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;

ΑΝ. πάτερ, τί δ' ἐστὶ τὰξίωμ' ἐφ' ᾧ καλεῖς;

ΟΙ. Διὸς πτερωτὸς ἦδε μ' αὐτίκ' ἄξεται

1460

βροντὴ πρὸς Ἀιδην. ἀλλὰ πέμψαθ' ὡς τάχος.

ΧΟ. ἴδε μάλα μέγας ἐρείπεται

ἀντ. α'.

comparing Œd. T. 1213. ἐφεῦρέ σ' ἄκονθ' ὁ πάνθ' ὁρῶν χρόνος. By ταῦτα I understand the νέα κακὰ, of which the Chorus had just been speaking, and things of life generally.

1454-5. ἐπεὶ—ἄνω. The general sense of this difficult passage is clearly intimated by the Scholiast: ἐν τῷ χρόνῳ πολλὰ μεταβολαί, καὶ ὁρᾶται ὁ χρόνος πολλὰ μὲν αὖξων παρ' ἡμᾶρ, πολλὰ δὲ εἰς τὸ ἔμπαλιν τρέπων.

Ib. ἐπεὶ μὲν ἕτερα. In desperate cases we must translate desperately: *there are periods when he* (Time) *sees things in a hostile way.* Cf. sup. 1444. and add Philoct. 503. βροτοῖς κεῖται παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα. Metre: iambus, followed by four dochmiacs.

1455. Instead of πῆματα, the reading of the books, Canter and Brunck have adopted from the Scholiast, παρ' ἡμᾶρ, in which they are followed by Matthiæ (whom see, p. 1034.), Wunder and Dindorf. Hermann reads ^b ἐπ' ἡμᾶρ, adding, "ἐπ' ἡμᾶρ autem in diem significat, quod interdum de præsente die dicitur."

1456 sq. The Chorus, as with uplifted hands they claim the protection of the king of heaven; the blind Œdipus, who conscious from

the well-known signal that his day of relief is at hand, traverses the stage with an air of majesty; Antigone and Ismene, as with mingled consternation and astonishment they behold their sire, heedless of the growing storm, and only impatient for the arrival of Theseus, must here have formed an interesting group. But we are only at the commencement of a most deeply interesting succession of scenes. Compare with the present Schiller's "Maid of Orleans," Act iv. s. 11.

Ib. ἔκτυπεν αἰθήρ. On the usual mode of expressing natural phenomena without a substantive preceding, see Matth. §. 295, 1. Elmsley notices this as the only instance of the Homeric form of ἔκτυπεν in Attic poetry. Metre: chor. and moloss; or, iamb. and antispast.

1457. πῶς ἂν, *utinam.* Matth. §. 513, 1.

Ib. ἔντοπος, *at hand, on the spot.*

1458. πόροι. Electr. 1267. εἴ σε θεὸς ἐπόρισεν ἀμέτερα πρὸς μέλαθρα.

1459. τὰξίωμα. SCHOL.: τὸ βούλημα, *wish or purpose.*

1460-1. πτερωτὸς βροντή. Cf. Matth. §. 118. Obs. 1.

1461. Thunder repeated.

1462. μάλα and μάλ' αὖ, *again.*

^b Hartung (I. 303.) reads ἐπειτεν ἕτερα, τὰ δ' ἐπ' ἡματ' αὐθ. αὖξ. ἄνω, and translates: das eine später, das andere wieder an einem Tage oder plötzlich aus Tageslicht bringend.

κτύπος ἄφατος ὅδε διόβολος· ἐς δ' ἄκραν
δεῖμ' ὑπῆλθε κρατὸς φόβαν. 1465

ἔπτηξα θυμόν. οὐρανία γὰρ ἀστραπή φλέγει πάλιν.
τί μὰν ἀφήσει τέλος ; δέδια δ' οὐ γὰρ ἄλιον
ἀφορμᾷ ποτ', οὐκ ἄνευ ξυμφορᾶς. 1470
ὦ μέγας αἰθήρ, ὦ Ζεῦ.

ΟΙ. ὦ παῖδες, ἦκει τῶδ' ἐπ' ἀνδρὶ θέσφατος
βίου τελευτῇ, κούκ ἔτ' ἔστ' ἀποστροφή.

ΑΝ. πῶς οἶσθα ; τῶ δὲ τοῦτο συμβαλὼν ἔχεις ;

ΟΙ. καλῶς κάτοιδ'. ἀλλ' ὥς τάχιστα μοι μολὼν 1475
ἄνακτα χώρας τῆσδέ τις πορεύσασθαι.

ΧΟ. ἔα ἔα, ἰδοὺ, μάλ' αὖθις ἀμφίσταται στροφ. β'.

Eurip. Troadd. 739. Æsch. Pers. 1038. Arist. Pax. 460. Cf. infr. 1477. SEID.

Ib. ἐρείπεται, *falls*. Wunder compares Virg. Georg. I. 487. *cælo ceciderunt—fulgura*.

1462-3. μέγας ἄφατος, *unspeakably loud*.

Ib. διόβολος, (because) *thrown by the hand of Zeus*. (Eustath. p. 692, 53. 720, 29. 1188, 30.)

1466. οὐρανία. To accommodate the metre, Hermann reads the neuter plural οὐράνια. (Cf. Seidler ad Eur. Troad. 1306.) Dindorf proposes ὀρανία. Wunder, looking to the Scholiast's explanation, (οὐρανία· ἀντὶ τοῦ ταχεῖα,) seems very reasonably to think that Sophocles wrote something else, and not οὐρανία.

1469. τί μὰν ἀφήσει τέλος ; *quem eventum habebit ?* WUND. *quemnam emittet finem, i. e. quemnam finem portendet ?* HEATH. On τί μὰν, see Matth. p. 1070. Hart. II. 375.

Ib. ἄλι', for metrical reasons, Herm. ex conj. ἄλιον, Dind. Wund.

1470. ἀφορμᾷ, *exoritur ; de ful-*

gure non inania portendente. ELL.

1471. ὦ—Ζεῦ. Help ! help ! King of heaven, help !

1473. ἀποστροφή, *effugium*. REIS. Fgm. Incert. Soph. (864.) οὐκ ἔστ' ἀποστροφή βροτοῖς—τῶν κακῶν.

1474. Dindorf and Wunder assign this verse to Antigone ; the books, much better, I think, to the Chorus. *They did not know what this thunder-storm portended to Œdipus ; she did know.*

Ib. τῶ (by what sign ?) συμβαλὼν (SCHOL. : νοήσας, στοχασάμενος) ἔχεις (*have you conjectured ?*).

1477. (Peals of repeated thunder and vivid flashes of lightning.)

Ib. ἰδοὺ (cf. Wund. ad Aj. 851.) μάλ' αὖθις, *again, and yet again*. Neue compares El. 1410. ἰδοὺ μάλ' αὖ θροεῖ τις. Add 1416. ὦ μοι μάλ' αὖθις.

Ib. ἀμφίσταται, *is about us from all parts of the heavens*. Dœderlein compares Phil. 1263. ἵσταται θόρυβος. Eur. Iph. T. 1272. τίς—ἵστησιν βοήν ; See also Neue ad Antig. 1209. Metre : iamb. dim. dochm.

διαπρύσιος ὄτοβος.

ἴλαος, ὦ δαίμων, ἴλαος, εἴ τι γὰ
ματέρι τυγχάνεις ἀφειγγές φέρων.

1480

ἐναισίου δὲ συντύχοιμι, μηδ' ἄλαστον ἄνδρ' ἰδὼν
ἀκερδῇ χάριν μετάσχοιμί πως.

Ζεῦ ἄνα, σοὶ φωνῶ.

1485

ΟΙ. ἄρ' ἐγγὺς ἀνὴρ; ἄρ' ἔτ' ἐμψύχου, τέκνα,
κιχήσεταιί μου καὶ κατορθοῦντος φρένα;

1479. διαπρύσιος (apparently formed Æol. from περάω, and related to διαμπερές, PASS.), *piercing through and through*. h. Hom. Aphr. 19. φόρμιγγές τε χοροὶ τε, διαπρύσιοί τ' ὀλολυγαί.

Ib. ὄτοβος, *peal, crash*. Hes. Theog. 709. ὄτοβος ἀπλητος. Metre: dochm.

1480. ἴλαος (SCHOL.: λείπει τὸ ἔσω). The Chorus prostrate themselves on the ground.

Ib. ὦ δαίμων. Herm. ex La. ὦ δαίμον vulg. On the ellipse of the verb, see Kühn. §. 417. Anm.

1480-1. γὰ ματέρι. SCHOL.: τῇ Ἀττικῇ. See Klausen's Theol. p. 64. Musgrave quotes Æsch. S. c. Th. 16. τέκνοις τε γῇ τε μητρί. Metre: dim. dochm.

1481. ἀφειγγές. Wunder adopts Döderlein's sense of *darkness*, as the concomitant of storm and tempest; but Greek plays were performed in full day-light, and did their theatres admit of *darkening* the stage? I understand the word with Ellendt, in a metaphoric sense, *dark, ill-omened*.

1482. ἐναισίου = ἐναισίμου (αἴσιμος, αἴσα) συντύχοιμι. The fears of the Chorus again returning with respect to Œdipus, they pray that their present commerce with the deity may be of a favourable nature. For the gen. see Matth. §. 379. Obs. 2.

§. 428, 3. Wunder understands it of Œdipus, and translates: *utinam pius sit, in quem incidi*; but this seems a little at variance with the subsequent admission of the Chorus, who in their terror call Œdipus ἄλαστον ἄνδρα (for I cannot with Reisig think that Polynices is meant), and evidently dread that they may share in the ungracious doom (ἀκερδῇ χάριν) which appears to be hanging over him. Metre: iamb. tetram.

Ib. ἄλαστος for ἀληστος (λήθω, λαθεῖν), a person not to be forgotten on account of his guilt, and consequently *insupportable*. A term, like ἀλάστωρ, particularly applicable to *murderers*.

1484. ἀκερδῇ χάριν, *a loss instead of a gain*. Reisig, comparing Æsch. Prom. 547. ἄχαρις χάρις, observes: "est igitur illud: πόνον, οὐ χάριν, ut Chorus dixit supra 232." On the accusative after μετάσχοιμι, cf. Matth. §. 325, Obs. 2. Bernh. 149. Kühn. §. 519. Anm. 1. Döderlein understands μετέχειν τι in the sense of "particeps fieri rei; μετέχειν τινός, particeps esse rei." Metre: dim. dochm.

1485. Metre: dochmiac.

1586. On the interrogational ἄρα, see Hart. I. 453.

1487. κατορθοῦντος φρένα, not merely in full possession of the senses, but with power to direct them properly.

ΑΝ. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῦναι φρενί ;

ΟΙ. ἀνθ' ὧν ἔπασχον εὖ, τελεσφόρον χάριν

δοῦναί σφιν, ἣνπερ τυγχάνων ὑπεςχόμην.

1490

ΧΟ. ἰὼ ἰὼ παῖ, * * * βᾶθι βᾶθ', ἀντ. β'.

1488. τί δ' ἂν (εἴη) τὸ πιστὸν (*what is the confidential secret*) (δ) ἂν θέλοις (*which you would wish*) ἐμφῦναι φρενί (*to take deep root in the mind of Theseus?*). DIND.: τί δ' ἂν θέλοις πιστεύειν αὐτῷ; Cf. Matth. §. 265, 4. Obs.

1489. τελεσφόρον (τέλος, φέρω) χάριν, *a favour that will bring real profit with it.*

1490. σφιν = οἱ. SCHOL. Cf. Buttmann Gr. Gr. §. 72, 19. Bernh. p. 62. Matthiæ refers for instances to Æsch. Pers. 756. Pind. Pyth. IX. 206. h. Hom. in Pan. XIX. 19.

Ib. ἣνπερ τυγχάνων ὑπεςχόμην, *which I promised, if I obtained my request.* Matth. §. 553. So also Reisig. and Elms. τυγχάνων, i. e. ὅτε ἐτύγχανον ὧν ἐβουλόμην.

1491-2. It is evident that these two verses, as they stand in Dindorf and Wunder, possess neither sense nor metre. What is required to correct the latter must be judged from the strophic verses. Supposing the reduplication of εἴα, at v. 1478., to be correct, we want for the metre of the first verse a double dochmiac, preceded by an iambus or a pyrrhic, and a single dochmiac in the second. A probable sense of the passage must be supplied from other sources. From conjecture and Dindorf's exposition of the text, the call for Theseus may be conceived to proceed on one of two reasons; either that he was in the royal abode, situated in the *acropolis* (ἄκρον), or that he was in some adjacent *valley* (γύαλον), consecrating an altar to the sea-god Poseidon. From the brief notice of the Scho-

liast, it may I think be collected, that sacrifice to the latter divinity was offered not merely in deep valleys, but on the top of high rocks (ἐπ' ἄκραν πέτραν), a custom among the ancients to which there will be occasion to call the reader's attention in a subsequent play; and that the choral invocation for the presence of Theseus is made on the supposition that he is engaged in one or other of these pious offices. My own attempts to adjust these different explanations to the metrical form may be spared the reader, because I subsequently found that the subject had occupied the thoughts of two scholars far more competent than myself to settle the difficulty. By rejecting the first εἴα, at v. 1478., by retaining the word τυγχάνεις, found in earlier editions, and by one or two other processes, the reasons for which it would be tedious to detail here, Seidler and Matthiæ (Constant.) have brought the text into the following intelligible shape:

ἰὼ ἰὼ παῖ, βᾶθι βᾶθ', εἴτ' ἄκραν

ἢ 'πὶ γύαλον ἀλίῳ

Ποσειδωνίῳ θεῷ τυγχάνεις

βούθυτον ἐστίαν ἀγίζων, ἴκου.

It should be added that Reisig had previously suggested: ἰὼ παῖ, βᾶθι βᾶθ', εἴτ' ἄκραν ἢ 'πὶ γυάλων, translating: *sive in jugo montis sive in valle forte sacrifices.* For Matthiæ's (August.) and Hartung's reading of the passage, see former, Gr. Gr. p. 1030., the latter, Vol. II. 210.

1491-5. βᾶθι — ἴκου. Wunder (Ed. T. 166.) compares προφάνητε — ἔλθετε.

εἴτ' ἄκρον ἐπὶ γύαλον

ἐναλίῳ Ποσειδαονίῳ θεῷ

βούθυτον ἐστίαν ἀγίζων, ἱκοῦ.

1495

ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ

δικαίαν χάριν παρασχεῖν παθών.

σπεῦσον, αἴισσ', ὦναξ.

ΘΗ. τίς αὖ παρ ὑμῶν κοινὸς ἡχεῖται κτύπος,

1500

σαφῆς μὲν αὐτῶν, ἐμφανὲς δὲ τοῦ ξένου ;

μή τις Διὸς κεραυνὸς, ἢ τις ὀμβρία

χάλαζ' ἐπιρράξασα ; πάντα γὰρ θεοῦ

τοιαῦτα χειμάζοντος εἰκάσαι πάρα.

ΟΙ. ἄναξ, ποθοῦντι προὔφανης, καί σοι θεῶν

1505

1492. The preposition ἐπὶ, in this verse, belongs, by a common Sophoclean practice, to ἄκραν as well as γύαλον. For other grammatical niceties connected with this view of the subject, see the Quæst. Sophocl. p. 158 sq.

1494. Ποσειδαονίῳ θεῷ. Elmsley compares Œd. T. 1105. ὁ Βακχεῖος θεός. Ποσειδαονίῳ, Herm. ex Ricc. Wund. Dind. Ποσειδαωνίῳ, vulg.

1495. βουθύτον (θύω) ἐστίαν, *an altar appropriated to the sacrifice of oxen* ; a construction similar to sup. 1062. ῥιμφαρμάτοις ἀμίλλαις. 1243. κυματοαγείς αἶται. More will be said on this mode of construction, which Sophocles appears to have derived from Pindar, in a future play.

Ib. ἀγίζειν, *to consecrate*. Pind. Ol. III. 34. βωμῶν πατρὶ ἀγισθέντων. Arist. Plut. 681. πόπανα ἡγίζεν εἰς σάκταν.

1497. ἐπαξιοῖ, *thinks it right and just*. El. 657. τὰ δ' ἄλλα—ἐπαξιοῖ σε δαίμον' ὄντ' ἐξειδέναι. Cf. Wund. ad Phil. 62. The general construction of the sentence is considered by Constantine Matthiæ as formed out of two modes of speaking: ἐπαξιοῖ

σε δικαίας χάριτος, and ἐπαξιοῖ σοι δικαίαν χάριν παρασχεῖν.

1498. παθὼν sc. χάριν.

1500. (The storm at its height, in the midst of which enter Theseus and attendants. After his entrance on the stage, a temporary remission of the tempest.)

Ib. κοινός. SCHOL. Said of the Chorus and Œdipus: the latter perhaps joining only in the last verse of the chorus.

Ib. ἡχεῖται pro ἡχεί. Pind. Dithyr. III. 17. ἀχεῖται τ' ὀμφαὶ μελέων σὺν αὐλοῖς (where see Dissen.) Cf. Trach. 866.

1502. μή, *num?* See Matth. §. 608, 5, a. Obs. 3. Hart. II. 160. At the end of the sentence, supply, *excited this clamour*.

1503. ἐπιρράξασα (ἐπιρράσσω Att. for ἐπιρρήσσω). Matthiæ (§. 559. Obs.) asserts that ἐστὶ is not to be supplied, but ἡχεῖται to be repeated from v. 1500.

1503-4. θεοῦ τοιαῦτα χειμάζοντος = θεοῦ τοσοῦτο χεῖμα χειμάζοντος. WUND. Cf. sup. 961.

1505. ποθοῦντι προὔφανης. Matth. §. 388, d. Kühn. §. 581, c.

τύχην τις ἐσθλὴν θῆκε τῆσδε τῆς ὁδοῦ.

ΘΗ. τί δ' ἐστίν, ὦ παῖ Λαῖου, νέορτον αὖ ;

ΟΙ. ῥοπή βίου μοι. καί σ' ἄπερ ξυνήνεσα
θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.

ΘΗ. ἐν τῷ δὲ κεῖσθαι τοῦ μόρου τεκμηρίω ;

1510

ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσίν μοι,
ψεύδοντες οὐδὲν σημάτων προκειμένων.

ΘΗ. πῶς εἶπας, ὦ γεραιέ, δηλοῦσθαι τάδε ;

ΟΙ. αἱ πολλὰ βρονταὶ διατελεῖς, τὰ πολλὰ τε
στράψαντα χειρὸς τῆς ἀνικητοῦ βέλη.

1515

ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὀρώ,
κοῦ ψευδόφημα. χῶ τι χρὴ ποιεῖν λέγε.

ΟΙ. ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοι
γῆρως ἄλυπα τῇδε κείσεται πόλει.

1506. "Scribendum τῆσδ' ἔθηκε
cum Heathio. DIND." Gaisf. ἦκε
τῆσδε, Herm.

1507. νέορτος (νέος, ὀρνυμι), *newly
risen*. Trach. 894. ἃ νέορτος ἄδε
νύμφα.

1508. ῥοπή βίου μοι, *inclinatio
vitæ ad finem vergentis*. JACOBS. The
imagery is derived from a pair of
scales. Trach. 82. ἐν ῥοπῇ τοιαύδε
κειμένω.

1508-9. καί σ'—θανεῖν. And my
wish is, after having fully performed,
or, having disappointed neither your-
self nor this city of any of those
things which I promised (ξυνήνεσα,
cf. Phil. 122.), to die. The sudden
pause and inflexion of voice by which
the actor threw in the words πόλιν
τε τήνδε, would divest the construc-
tion of any difficulty to ancient
ears.

1510. ἐν τῷ—τεκμηρίω, i. e. τί δὲ
τὸ τεκμήριον ἔχεις τοῦ μόρου ; For
κεῖσθαι Dæderlein compares El. 240.
1040. Aj. 407.

1511-12.

The gods themselves are heralds
of my doom,

In none of all the former signs
proved faithless. DALE.

1512. ψεύδοντες, *falsifying*. An-
tig. 389. ψεύδει γὰρ ἡ ἴπινοια τὴν
γνώμην.

1513. εἶπας. Matth. §. 193. Obs. 7.
§. 232.

1514. πολλὰ = πολλάκις. Cf.
Stallbaum ad Plat. Phædon. p. 35.
Diss. ad Pind. p. 473.

Ib. διατελεῖς, *continuous*.

1515. στράπτειν, a rarer form for
ἀστράπτειν, *fulgurare*. Supply, at
the end of the verse, δηλοῦσιν.

Ib. βέλη. Trach. 1087. ἐγκατάσκη-
ψον βέλος, πάτερ, κεραυνοῦ. Æsch.
S. c. Th. 241. ὦ παγκρατὲς Ζεῦ, τρέ-
ψον εἰς ἐχθροὺς βέλος. 508. Ὑπερβίω
δὲ Ζεὺς πατὴρ ἐπ' ἀσπίδος | σταδαῖος
ἦσται, διὰ χειρὸς βέλος φλέγων.

1518. Œdipus and Theseus con-
fer apart.

1519. γῆρως ἄλυπα, *uninjured by*

χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι,

1520

ἄθικτος ἡγητῆρος, οὐ με χρὴ θανεῖν.

τοῦτον δὲ φράζε μή ποτ' ἀνθρώπων τινὶ,

μήθ' οὐ κέκευθε μήτ' ἐν οἷς κείται τόποις·

ὥς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε

δορός τ' ἐπακτοῦ γειτόνων ἀεὶ τιθῇ.

1525

ἂ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ,

age. Cf. infr. 1521. ἄθικτον ἡγητῆρος. 1722. κακῶν οὐδεὶς δυσάλωτος. Elmsley compares El. 1002. ἄλυπος ἄτης. For the distinction between adjectives of this class, and those sup. 677. 786. 865. see Matth. §. 345. Kühn. §. 513. Anm. 3. 4.

Ib. τῇδε. La. γρ. σῇ τε κίεσεται.

1520. χῶρον. Cf. infr. 1540.

Ib. ἐξηγήσομαι, *præeundo monstrabo*. ELL.

1521. ἄθικτος ἡγητῆρος, *without any guide*. (A start of astonishment and incredulity on the part of Theseus; for how shall a *blind* man, not conversant with the spot, perform such a feat?) For construction, cf. sup. 1519. Œd. T. 885. &c.

1522. τοῦτον. Whether a preceding verse has been lost, as Hermann supposes, in which the word *νέκυς* was contained, or whether, as Dindorf seems to suggest, τοῦτον is said carelessly for τοῦτον νέκυν (the latter term to be derived from the words οὐ με χρὴ θανεῖν), it seems clear that Œdipus is here speaking of himself, and not referring to the word χῶρος in the preceding verse.

1523. μήθ' οὐ—τόποις. Elmsley's charge of tautology against this verse may be refuted on better grounds, I think, than those advanced by Reisig and Hermann; viz. by referring the first verb, κέκευθε, to the spot where Œdipus first *disappeared* in the χαλκόπους

ὁδὸς; the second verb, κείται, to the actual spot where Œdipus lay buried (cf. sup. 401.), and which was known only to Theseus. That the χαλκόπους ὁδὸς extended some way, seems pretty clear from the whole context of the play. The policy in mystifying the whole business, and making the identical spot uncertain, where the Theban forces would suffer total rout and confusion, if ever they advanced a certain space beyond Colonos, need not be insisted upon. The word κεύθειν in Sophocles sometimes assumes a transitive (El. 1120. &c.), but more commonly, as here, an intransitive form. Cf. Matth. II. p. 825.

1523-4. πρὸ πολλῶν ἀσπίδων δορός τ' ἐπακτοῦ, *before, in preference to many shields and spears*. Trach. 259. στρατὸν λαβὼν ἐπακτόν.

Ib. ἀλκὴν γειτόνων, *a protection from neighbours*, delicately said for *Thebans*, many of whom would of course be present in the theatre when this play was exhibited. For genitive after ἀλκὴν, see Matth. §. 354. γ.

1526. ἐξάγιστα, *holy*, and therefore *to be kept secret*. PASS. *quæ referre piaculum est*. Dicendi enim notionem in mente habens non posuit quod debebat, ἂ δ' ἐξάγιστα λέγειν, sed λόγῳ, accommodans eam notionem verbis μηδὲ κινεῖται. HERM.

Ib. κινεῖν, a word applied, with

αὐτὸς μαθήσει, κείσ' ὅταν μόλῃς μόνος·
ὥς οὔτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τω,
οὔτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.

ἀλλ' αὐτὸς αἰὲ σῶζε, χῶταν εἰς τέλος
τοῦ ζῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ
σήμαιν'. ὁ δ' αἰὲ τῷ 'πιόντι δεικνύτω.

χοῦτως ἀδῆον τήνδ' ἐνοικήσεις πόλιν
σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαί πόλεις,
κἂν εὖ τις οἰκῇ, ῥαδίως καθύβρισαν.

θεοὶ γὰρ εὖ μὲν, ὄψ' δ' εἰσορώσ', ὅταν
τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ·
ὃ μὴ σὺ, τέκνον Αἰγέως, βούλου παθεῖν.

τὰ μὲν τοιαῦτ' οὖν εἰδότ' ἐκδιδάσκομεν.
χῶρον δ', ἐπείγει γάρ με τοῦκ θεοῦ παρὸν,
στείχωμεν ἤδη, μηδ' ἔτ' ἐντρεπώμεθα.

ὦ παῖδες ὦδ' ἔπεσθ'. ἐγὼ γὰρ ἡγεμῶν
σφῶν αὖ πέφασμαι καινός, ὥσπερ σφὼ πατρί.

its correlatives, to sacred things, not to be divulged. Hence the prophetic Tiresias: Antig. 1060. ὄρσεις με τὰκίνητα διὰ φρενῶν φράσαι. To which the irritated and ironical Creon replies: κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων.

1527. κείσ'. Strongly emphatic.

1530. σῶζε, preserve them in your memory. Cf. Œd. T. 318.

1531. προφερτάτῳ (superl. of προφερής), the eldest. Hes. Theog. 79. ἡ δὲ (Calliopë) προφερεστάτη ἐστὶν ἀπασέων. Cf. 361. and 777. Matth. §. 134.

1532. ὁ δ' αἰεί. Erfurdt compares Phil 132. οἱ αἰὲ λόγοι (seine jedesmaligen Worte). Xen. Cyr. VII. 1. 47. ὁ αἰὲ βασιλεύων.

1533. ἀδῆον. Hesych.: ἀπόρθητον,

ἀπολέμητον.

1535. οἰκῇ, administer.

Ib. καθύβρισαν, are wont to fall into insolence. Cf. Neue ad Aj. 674.

1536. Heller compares Il. IV. 160. εἴπερ γὰρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, | ἔκ τε καὶ ὄψ' ἐτελεί. Cf. sup. 1370. On the particle δέ, see Hart. II. 405.

1537. τὰ θεῖ' ἀφείς. Cf. sup. 914.

1540. τοῦκ θεοῦ παρὸν, the signal given by the god.

1541. μηδ' ἐντρεπώμεθα = μηδὲ μέλλωμεν, ELL. Germanice: wir wollen uns nicht umsehen. HERM.

1542. (Turns to his children, and speaks in a louder tone than he has done with Theseus.)

1543. On the particle αὖ, see Hart. I. 155.

χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἐᾶτέ με
 αὐτὸν τὸν ἱρὸν τύμβον ἐξευρεῖν, ἵνα
 μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
 τῇδ', ὦδε, τῇδε βᾶτε. τῇδε γάρ μ' ἄγει
 Ἑρμῆς ὁ πομπὸς ἢ τε νερτέρα θεός.
 ὦ φῶς ἀφегγές, πρόσθε πού ποτ' ἦσθ' ἐμόν.
 νῦν δ' ἔσχατόν σου τοῦμόν ἄπτεται δέμας.
 ἤδη γὰρ ἔρπω τὸν τελευταῖον βίον
 κρύψων παρ' Ἀιδην. ἀλλὰ, φίλτατε ξένων,
 αὐτός τε χώρα θ' ἤδε πρόσπολοί τε σοὶ
 εὐδαίμονες γένοισθε, καὶ π' εὐπραξία
 μέμνησθέ μου θανόντος εὐτυχεῖς αἰεί.

1545

1550

1555

ΧΟ. εἰ θέμις ἐστὶ μοι τὰν ἀφανῆ θεὸν
 καὶ σὲ λιταῖς σεβίζειν, στρ.

1544. μὴ ψαύετ' (to Antigonē and Ismenē, who take him by the hand, for the purpose of leading him, as before).

1547. τῇδε, *this way*. ὦδε, *so*.

1548. Ἑρμῆς, ὁ πομπὸς, i. e. ὁ ψυχοπομπός. Cf. Aj. 832. Thudichum, p. 262. Klausen's Theol. 101. νερτέρα θεός, sc. Persephonē.

1549. Having advanced a little way, Œdipus stops, and apostrophises the sun. Cf. Aj. 856 sq.

Ib. ἀφегγές, *affording no light to me*.

1550. τοῦμόν δέμας=ἐγώ. See on circumlocutions of this nature, Matth. §. 430.

1551-2. τὸν τελευτ.—Ἀιδην, *vitam in orco conditurus sic ut finiatur*. WUND.

1553. πρόσπολοι, the royal attendants.

1554. ἐπ' εὐπραξία=εὐπραγοῦντες. ELL. *in felicitate et ob eam*. HERM. Vauvillers compares Arist. Eq. 406.

πῖνε, πῖν' ἐπὶ συμφοραῖς. (Œdipus, with firm tread and upright mien, leads the way; his daughters, and Theseus—the latter accompanied by his guards—follow in mute astonishment at the proceeding.)

1556. While this invocation to Persephonē and Pluto, so striking in its metre and diction, is being chaunted by the Chorus, the soul of a fellow creature, it must be remembered, is passing into a new state of existence, and by a process of the most extraordinary nature. That spirit, to which in its mortal frame this life had been such a scene of strange vicissitude, is now at rest; and the musical accompaniment to the present strain would be in strict accordance with the train of events, gentle and peaceful, but at the same time solemn, and wild.

Ib. τὰν ἀφανῆ θεόν. SCHOL.: τὴν Περσεφόνην φησίν. Cf. Klausen's Theol. p. 59. Metre: dim. dochm.

ἐννυχίων ἄναξ,
 Αἰδωνεῦ, Αἰδωνεῦ, αἰδοῦμαι, 1560
 ἐπιπόνῳ μήτ' ἐπὶ βαρναχεῖ
 ξένον κατανύσαι
 μόρῳ τὰν παγκευθῇ κάτῳ
 νεκρῶν πλάκα καὶ Στύγιον δόμον.
 πολλῶν γὰρ ἂν καὶ μάταν 1565
 πημάτων ἰκνουμένων
 πάλιν σὲ δαίμων δίκαιος αὔξοι.

1558. Metre: logædic.

1559. ἐννυχίων. SCHOL.: τῶν ἐν νυκτὶ αἰεὶ καὶ σκότῳ διατριβόντων τῶν τεθνηκότων.

1560. Αἰδωνεῦ. That invisible deity, known otherwise by the name of Ἄιδης, Pluto, Deus Orcus, &c. Æsch. Pers. 654. Ἄϊδωνεὺς δ' ἀναπομπὸς ἀνείης, Ἀἰδωνεὺς, Δαρείον. For the joint invocation, cf. Antig. 1199. 1200. The first two syllables are to be pronounced by synizesis, as if one.

Ib. αἰδοῦμαι “*veneror*, translatum ad orandi significationem, ut στέργω sup. 1094.” HERM. As instances of verses, composed of three molossi, Dindorf refers to Soph. Antig. 844. 862. 1121. 1132. Phil. 837. 853. Aristoph. Av. 1724. Lysist. 1314. Eur. Ion. 125. Æsch. Pers. 678. αἰδοῦμαι, e conject. Erf. Reis. Wund. λίσσεται, Libri. λίσσεται, Dind.

1561. μήτ' ἐπιπόνῳ, Libri. “μήτ' recte delet Seidlerus.” Dind. in Annot.

1561-3. ἐπὶ βαρναχεῖ μόρῳ = βαρεῖ μόρῳ χρώμενος, see Ellendt de præpos. ἐπί. 7. The preposition ἐπὶ to be prefixed to ἐπιπόνῳ as well as βαρναχεῖ. This practice of Sophocles was largely illustrated in the Œd. T.

Ib. βαρναχῆς (ἄχος, ἀχέω) *schwer od. dumpfachzend*. PASS. For several remarks connected with the metre of this word, see Ellendt. Metre: fourth pæon and dochm.

1562. κατὰνύσαι *to wend* (his way); with or without ὁδόν (cf. Antig. 231. 805.), and with or without preposition to the place whither the person *wends*: here πλάκα. El. 1451. κατήνυσαν προξένου sc. δόμον. Libri, ἐκτανύσαι. Wunder, κατανύσαι. Herm. ἐκκατανύσαι. Vauvill. Br. ἐξανύσαι (which Dindorf approves). Metre: dochm.

1563. παγκευθῆς (κεύθω), *all-concealing*. Metre: bacch. and dochm.

1564. Στύγιον δόμον. = El. 110. δῶμ' Ἄιδου καὶ Περσεφόνης. Cf. Thudichum I. 320. Metre: bacch. and dochm.

1565-6. “For many misfortunes, and those contracted without any guilt or intention on your part (μάταν), oppressing you, the just deity will lend you assistance (ἂν αὔξοι) again.” The particle ἂν, as Wunder observes, is, by a somewhat unusual course, wrenched from the verb to which it belongs. Reisig suggests ἰπούμενον for ἰκνουμένων. See also Bernhardt on the subject, p. 178.

1567. Metre: two penthim. iamb.

ὦ χθόνιαί θεαί, σῶμά τ' ἀνικάτου
 θηρὸς, ὃν ἐν πύλαισι
 φασὶ πολυξέστοις
 εὐνᾶσθαι, κνυζᾶσθαί τ' ἐξ ἄντρων
 ἀδάματον φύλακα παρ' Ἀΐδα
 λόγος αἰὲν ἔχει
 ὃν, ὦ Γᾶς παῖ καὶ Ταρτάρου,
 κατεύχομαι ἐν καθαρῷ βῆναι

I transcribe the opening lines of Dale's beautiful version of this ode:

If to thee, eternal Queen,
 Empress of the world unseen;
 Mighty Pluto, if to thee,
 Hell's terrific deity,
 Lips of mortal mould may dare
 Breathe the solemn suppliant prayer,
 Grant the stranger swift release,
 Bid the mourner part in peace,
 Guide him &c. &c.

1568-77. Invocation extended to the Erinyes, or underground deities, and to Cerberus.

1568. ὦ χθόνιαί θεαί. SCHOL.: ὦ Ἐρινύες. But compare Theogon. 767 sq. and Guietus's conjecture of χθονίων θεῶν.

1568-9. On "the beast of unconquered body," i. e. Cerberus (which, after the dealings of Hercules with him, is an expression to be taken with some license), see Thudichum I. 321. On the spondaic form of the dochmiac σῶμά τ' ἀνικάτου, see Herm. ad Antig. 1292.

1570. πολυξέστοις. The palace of Pluto, like the palaces of other monarchs, is of royal magnificence. Hom. Il. XVIII. 276. ὑψηλαί τε πύλαι, σανίδες τ' ἐπὶ τῆς ἀραρυῖαι μακραί,

ἐϋξέστοι, ἐξευγμένοι εἰρύσσονται. Musgrave elegantly, but without any necessity, suggests πολυξένοις.

1571. εὐνᾶσθαι, has his lair.

1572. παρ' Ἀΐδα. Cf. Bernhardt, p. 256.

1573. λόγος αἰὲν ἔχει. SCHOL.: ἀντὶ τοῦ, φασίν. Wunder proposes αἰὲν ἔχει λόγος, that the verse may be dochmiac.

1574. Γᾶς παῖ καὶ Ταρτάρου. The theology of Sophocles is somewhat puzzling. In the Hesiodean Theogony, *Typhæus* occurs as the son of Gæa and Tartarus, 821 sq. The Scholiast, evidently considering Tartarus and Scotus as the same person (cf. sup. 1389.), understands the *Eumenides* to be intended, the singular, παῖ, being used for the plural, παῖδες. Hermann understands Θάνατον to be here meant. In the Hesiodean Theogony, Θάνατος is the offspring of Night, but without any father. 211 sq.

Ib. ὃν, him, i. e. Cerberus.

1575. ἐν καθαρῷ. Passow sub. τόπῳ, in open field or space, where nothing is in the way. Reisig refers to Il. VIII. 491. X. 199. Add Aristoph. Eccles. 320.

1575-7. ἐν καθαρῷ βῆναι (so to

^c Compare Günther's address over the body of the last of the *fated* house of Borotin in Grillparzer's "Ahnfrau," Act iv.

ὀρμωμένῳ νερτέρᾳ
τῷ ξένῳ νεκρῶν πλάκᾳς.
σέ τοι κικλήσκω τὸν αἰένυπνον.

ΑΓΓΕΛΟΣ.

ἄνδρες πολῖται, ξυντομωτάτῳ μὲν ἂν
τύχοιμι λέξας Οἰδίπουν ὀλωλότα· 1580
ἃ δ' ἦν τὰ πραχθέντ', οὔθ' ὁ μῦθος ἐν βραχεί
φράσαι πάρεστιν, οὔτε τᾶργ' ὅσ' ἦν ἐκεῖ.

ΧΟ. ὀλωλε γὰρ δύστηνος ; ΑΓ. ὥς λελοιπότα
κεῖνον τὸν αἰὲ βίοτον ἐξεπίστασο.

ΧΟ. πῶς ; ἄρα θείᾳ καπόνῳ τάλας τύχῃ ; 1585

ΑΓ. τοῦτ' ἐστὶν ἤδη καποθανυμάσαι πρέπον.

ὥς μὲν γὰρ ἐνθένδ' εἶρπε, καὶ σύ που παρῶν

retire that the way may be clear and open) ὀρμωμένῳ τῷ ξένῳ (*to Œdipus now on his way*) νεκρῶν πλάκᾳς (*to the regions of the dead*).

1578. σέ τοι κικλήσκω, *te inquam compello*. REIS.

Ib. αἰένυπνον, *in æternum consopiens*. ELL. φησὶ δὲ τὸν Θάνατον. SCHOL. In Hesiod's Theogony (v. 756.), Sleep is the brother of Death. αἰένυπνον, Herm. Dind. Wund. αἰὲν ἄϋπνον, plerique libri.

1579. One of the attendants of Theseus here enters, and gives an account of the proceedings of Œdipus after he had quitted the stage.

1579-80. Milton, in his "Samson Agonistes," has imitated this language: "Take then the worst in brief: Samson is dead."

1759. ξυντομωτάτῳ. On the rarity of superlative adverbs, see Matth. §. 262. Cf. Buttmann's Gr. Gr. §. 115, 2.

1580. λέξας ὀλωλότα. Cf. Matth. II. p. 961.

1581. ἃ δ' ἦν τὰ πραχθέντα, *as to*

what was done (and said).

Ib. ὁ μῦθος. By this word I think is to be understood the conversations which took place between Œdipus and his children, or between him and Theseus, and which, it will subsequently be seen, occupied some time.

1582. οὐ πάρεστιν, *non est quomodo*, i. e. *vix potest*. ELL. whom see further in voc.

Ib. τᾶργα, such as dressing him in more befitting apparel, bathing him, &c. &c. Wunder understands, "*nor can they be contained in a brief narrative*."

1583. γὰρ, *nempe*. REIS. Cf. Wund. ad Phil. 331.

1584. τὸν αἰὲ βίοτον, *that wonted life of his*; viz. that life of misery which he ever led. See Ellendt in voc. I. 24. Bernh. p. 323. Kühn. §. 491, 2, b. *vitam perpetuam, das langwierige Leben*. Cf. infr. 1701.

1585. θείᾳ, *sent by the gods*. Aj. 186. θείᾳ νόσος. Phil. 193. θείᾳ παθήματα.

ἔξοισθ', ὑφηγητῆρος οὐδενὸς φίλων,
 ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος.
 ἐπεὶ δ' ἀφῖκτο τὸν καταρράκτην ὁδὸν
 χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,
 ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,
 κοίλου πέλας κρατῆρος, οὗ τὰ Θησέως
 Περίθου τε κεῖται πίστ' αἰὲ ξυνθήματα·
 ἀφ' οὗ μέσος στὰς τοῦ τε Θορικίου πέτρου

1590

1595

1588. ὑφηγητῆρος sc. ὄντος. Œd. T. 966. ὦν ὑφηγητῶν (ὄντων). Cf. Matth. §. 563. Obs.

1590. καταρράκτης (καταρρήγνυμι) expresses something suddenly burst open, and consequently, precipitous and steep. Cf. infr. 1662.

Ib. ὁδὸν, threshold. The allusion is to that part of the χαλκόπους ὁδὸς, where Pluto is supposed to have carried Persephonē to the lower regions. See observations by Hermann on θύρα καταρράκτης, ad Antig. v. 1171.

1591. χαλκοῖς βάθροισι, by means of steps of brass.

Ib. γῆθεν ἐρριζωμένον (ρίζω), having its foundation in the earth. Döderlein compares Od. XIII. 162. ὅς μιν (navem) λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθε.

1592. πολύσχιστος, varie discissus, i. e. diversus. ELL. πολυσχίστων, Br. Gaisf. Wund. Dind. πολυσχίστῳ, Libri. "He stood where many ways converge in one." DALE.

1593. κρατῆρος. The Scholiast understands a crater or chasm; Müller (Eumen. p. 171.), a kettle, in which Theseus and Pirithous had thrown the σφάγια before their descent into hell, the formula of an oath being perhaps inscribed round it. ELLENDT: "Crater haud dubie, ut solebat illa ætate, in faciendo fœdere recipiendo hostiæ sanguini

constitutus ferebatur."

1594. ξυνθήματα. SCHOL.: οἷον ὑπομνήματα τῆς πίστεως ἣν ἔθεντο πρὸς ἀλλήλους περὶ τῆς εἰς Ἀίδου καταβάσεως. ELL.: documenta igitur et firmamenta fidei, datæ acceptæque sunt, haud dubie hostia in fœdere jungendo defossa. See on this subject, Thud. 283. 290.

1595-7. ἀφ' οὗ μέσος (between which and the Thorician rock, and the wild pear-tree, and the stone tomb), στὰς (having stopped his course), καθέζετο (he seated himself). ἀφ' οὗ μέσος, Br. ex conj. ἐφ' οὗ μέσου, Libri. See Matth. §. 354, η.

1595. "Dicitur μέσος ἀπὸ τινων τόπων, ubi ita quis medius sit, ut distet ab locis illis, in quorum stet medio." HERM. In the verse following the preposition ἀπὸ is repeated, though such repetition was not absolutely required.

1595-7. στὰς (SCHOL.: σταθεὶς καὶ μηκέτι ὁδεύσας) καθέζετ', stopped and sat down. Dale, not observing this nicety in the word στὰς, unguardedly translates, "standing"—"he sate."

1595. Θορικίου πέτρου. Some local difficulties are connected with this expression, on which see the commentators. The shortest method of dealing with it, is to say with the Scholiast: things well known to the natives are here spoken of.

κοίλης τ' ἀχέρδου καπὸ λαΐνου τάφου,
καθέζετ'· εἴτ' ἔλυσε δυσπινεῖς στολάς.

κάπειτ' αὔσας παῖδας ἠνώγει ῥυτῶν
ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν·

τὼ δ' εὐχλόου Δήμητρος εἰς ἐπόψιον

1600

πάγον μολούσα τάσδ' ἐπιστολὰς πατρὶ

ταχεῖ πόρευσαν ξὺν χρόνῳ, λουτροῖς τέ νιν

ἐσθῆτί τ' ἐξήσκησαν ἥ νομίζεται.

ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν,

κούκ ἦν ἔτ' ἀργὸν οὐδὲν ὦν ἐφίετο,

1605

1596. κοίλης, implying that the inside was decayed and empty. This pear-tree was in its day as well known apparently as the Fairlop-oak of our own day; but had it ever elicited as fine a strain of poetry as the well-known verses of Cowper?

Ib. λαΐνου τάφου. To whom this stone tomb belonged is now unknown.

1597. καθέζετ'. The omission of the augment abounds in this narrative. Cf. *infr.* 1606-7-8. 1624.

1598-9. ῥυτῶν ὑδάτων, *de aqua fontium dicitur*. ELL.

1599. λουτρὰ καὶ χοάς. SCHOL.: ἐπὶ τὸ ἀφαγνισθῆναι αὐτὸν πρὸ τῆς τελευτῆς. For the washing of the body before sepulture, Musgrave refers to Eur. Hec. 611.; for the χοαί, or libations to appease the manes, Eur. Iph. T. 160 sq.

1600. εὐχλόου Δήμητρος, i. e. the Demeter, who makes every thing green and blooming. From a fragment of the Maricas of Eupolis (ἀλλ' εὐθὺ πόλεως εἶμι· θῦσαι γάρ με δέει κριὸν Χλόη Δήμητρι), and also from Pausan. I. 22, 3., it is evident that this goddess had a temple on the Acropolis. That she had a smaller one on a hill near Colonos, seems

probable from this and the following verse. On the Demeter Chloë, see Klausen's Theol. 63. 93. Creuzer's Symbol. IV. 314. Müller's Eumen. p. 170.

1600-1. εἰς ἐπόψιον πάγον. Hermann, pressed by the difficulty of sending the daughters of Œdipus as far as the Acropolis for lustral waters, translates: "a hill from which the temple of Demeter Chloë could be discerned." The meaning of the word ἐπόψιον is perhaps best illustrated by a scholium on a similar passage in the Antigone (1110. ἐπόψιον τόπον): φανερόν διὰ τὸ ὕψος.

1601. ἐπιστολὰς, *mandates, commands*. Aj. 781. Trach. 493.

1602. ταχεῖ ξὺν χρόνῳ. Trach. 395. σὺν χρόνῳ βραδεῖ.

Ib. λούτροις. Cf. Aj. 654-5.

Ib. πόρευσαν. On omission of augment, see Matth. §. 46. §. 160. Obs. 2.

1603. ἐξήσκησαν. Cf. El. 452. Eur. Alcest. 162.

1604. παντὸς δρῶντος = παντὸς πράγματος, REIS. Cf. sup. 1220. = τῆς δράσεως Matth. §. 570. Bernh. 327. Kühner compares Soph. Phil. 675. Trach. 196. Eur. Iph. A. 1230.

1605. ἀργὸν, *neglectum*, REIS. *infectum*, SCHÆF., who quotes Theog.

κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
ρίγησαν, ὡς ἤκουσαν· ἐς δὲ γούνατα
πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἀνίεσαν
στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.
ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρὸν,
1610 πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν· ὦ τέκνα,
οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ.
ὄλωλε γὰρ δὴ πάντα τὰμὰ, κούκ ἔτι
τὴν δυσπρόνητον ἔξετ' ἀμφ' ἐμοὶ τροφήν·
σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἐν γὰρ μόνον
1615 τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.
τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον
ἢ τοῦδε τάνδρὸς ἔσχεθ', οὐ τητῶμεναι
τὸ λοιπὸν ἤδη τὸν βίον διάξετον.
τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι
1620 λύγδην ἐκλαιον πάντες. ὡς δὲ πρὸς τέλος

597. ἀλλὰ τὰ μὲν προβέβηκεν ἀμήχανόν
ἐστι γενέσθαι | ἀργά.

1606. Ζεὺς χθόνιος. On the Zeus Chthonius, see Müller's "Eumeniden," p. 139. 140. 147. Klausen's Theol. 69. Creuzer's Symb. III. 48. Reisig translates, "Jupiter tonitrua subterranea movens." Brunck compares Eur. Hippol. 1201. ἔνθεν τις ἡχῶ, χθόνιος ὡς βροντὴ Διός.

1607. ρίγησαν. Elmsley observes, that the poet might have said ἔφριξαν, or, still better, ἔδεισαν, but that, from Homeric zeal, he employs a word not elsewhere used by Attic writers.

1609. παμμήκεις γόους, complaints uttered in a loud tone of voice. Cf. sup. 489.

1610. πικρὸν, mournful. Cf. Elendt in voc. and Erfurdt ad Antig. 423.

1611. πτύξας ἐπ' αὐταῖς χεῖρας. SCHOL.: περιπλέξας.

1614. Electr. 1143. οἷμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ | πόνῳ γλυκεῖ παρέσχον.

1615-16. ἐν μόνον ἔπος, *unicum verbum*; nempe paternus amor. Cf. Schæfer in Meletem. p. 19.

1619. τὸ λοιπὸν—τοῦ βίου, Suid. Schæf. Wund. τὸ λόπον—τὸν βίον, Herm. Gaisf. Dind. τὸν λοιπὸν βίοτον εὔ, Br. τὸν λοιπὸν—βίοτον, and τὸ λοιπὸν—βίοτον, Libri.

Ib. Æsch. Eum. 679. εἰς τὸ λοιπόν. Müller: für alle Zukunft.

1620. ἐπ' ἀλλήλοισιν ἀμφικείμενοι, held in mutual embrace.

1621. λύγδην (λύζειν, to sob).

Ib. πάντες, i. e. all three, Œdipus and his two daughters. SCHOL.: κατ' ἐπικράτειαν δὲ πάντες ἔφη, ἐνὸς

γόων ἀφίκοντ', οὐδ' ἔτ' ὠρώρει βοή,
 ἦν μὲν σιωπή· φθέγμα δ' ἐξαίφνης τινὸς
 θώϋξεν αὐτὸν, ὥστε πάντας ὀρθίας
 στήσαι φόβῳ δείσαντας ἐξαίφνης τρίχας.
 1625
 κάλει γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·
 ὦ οὔτος οὔτος, Οἰδίπους, τί μέλλομεν
 χῶρεῖν ; πάλαι δὲ τὰπὸ σοῦ βραδύνεται.
 ὁ δ' ὡς ἐπήσθη· ἐκ θεοῦ καλούμενος,
 1630
 αὐδᾶ μολεῖν οἱ γῆς ἄνακτα Θησέα.
 κάπει προσῆλθεν, εἶπεν· ὦ φίλον κάρα,
 δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις,

μὲν οὔτος τοῦ ἄρσενος, δύο δὲ τῶν θηλειῶν.

1623. Hartung (II. 406.) expresses the sense of μὲν, in this sentence, by während (while). Während Alles still war, rief ihn plötzlich eine Stimme.

1624. θώϋξεν. SCHOL.: ἐκάλεσεν, ἐβόησεν.

1624-5. ὀρθίας στήσαι φόβῳ. Æsch. Choeph. 30. ὀρθόθριξ φόβος. Eur. Hel. 632. κρατὶ δ' ὀρθίους ἐθείρας ἀνεπτέρωκα.

1625. φόβῳ δείσαντας, in extreme terror. Phil. 225. ὅκνῳ δείσαντες. Œd. T. 65. ὕπνῳ εὐδοντα. Hermann joins φόβῳ with στήσαι. Wunder constructs: ὥστε πάντας δεῖσαι καὶ φόβῳ τρίχας ὀρθίους στήσαι.

1626. Dæderlein compares Eur. Alcest. 262. νεκύων δὲ πορθμεὺς—μ' ἦδη καλεῖ. Plat. Phædon. 115, a. ἐμὲ δὲ νῦν ἦδη καλεῖ, φαίη ἂν ἀνὴρ τραγικὸς, ἢ Εἰμαρμένη.

Ib. πολλὰ πολλαχῇ, viel und vielfach. DONN. (Cf. Elmsl. ad Eur. Heracl. 919. Arist. Eccl. 1105. εἴαν τι πολλὰ πολλάκις πάθω.) Dale, more poetically, but less accurately, "again and yet again."

1627. ὦ οὔτος. Aj. 89. ὦ οὔτος, Αἴαν.

Ib. μέλλομεν = μέλλεις. Cf. Phil. 645.

1628. τὰπὸ σοῦ (El. 1464. καὶ δὲ τελεῖται τὰπ' ἐμοῦ. quæ a me proficisci possunt. Neue. Eur. Troad. 74. ἔτοιμ' ἂ βούλει τὰπ' ἐμοῦ.) βραδύνεται = σὺ βραδύνεις. Translate freely: why this long delay on your part? Cf. Matth. p. 995.

1632. χερὸς πίστιν. Phil. 813. ἔμβαλλε χειρὸς πίστιν. Eur. Med. 21. δεξιᾶς πίστιν.

Ib. ἀρχαίαν. Wunder adopts Hermann's explanation, derived from Æsch. Ag. 587. (θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος), quæ firma maneat, olim antiqua futura. Neue refers to the old league between Thebes and Athens (v. 632.): in which sense Ellendt also apparently translates: fides perpetuo apud te usu sacrata. I rather understand the pledge originally given by Theseus (sup. 565-6.) to Œdipus, and which the latter now wishes to be transferred to his children. So perhaps in v. 110. ἀρχαῖον δέμας, my person as it originally was. For the double dative, μοι and τέκνοις, cf. sup. 1518-19.

(ὕμεις τε, παῖδες, τῷδε) καὶ καταίνεσον
 μήποτε προδώσειν τάσδ' ἐκὼν, τελεῖν δ' ὅσ' ἂν
 μέλλης φρονῶν εὖ συμφέροντ' αὐταῖς αἰεὶ. 1635
 ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
 κατήνεσεν τὰδ' ὄρκιος δράσειν ξένῳ.
 ὅπως δὲ ταῦτ' ἔδρασεν, εὐθύς Οἰδίπους
 ψάυσας ἀμαυραῖς χερσὶν ὦν παίδων λέγει
 ὦ παῖδε, τλάσας χρὴ τὸ γενναῖον φρενὶ 1640
 χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἂ μὴ θέμις
 λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
 ἀλλ' ἔρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος
 Θησεὺς παρέστω μανθάνων τὰ δρώμενα.

1633. ὕμεις τε, παῖδες, τῷδε (δότε). Elmsley well illustrates the parenthesis from Eurip. Troad. 1016. ὦ θύγατερ, ἔξελθ' (οἱ δ' ἐμοὶ παῖδες γάμους ἄλλους γαμοῦσι, σὲ δ' ἐπὶ ναῦς Ἀχαικὰς πέμψω ξυνεκκλέψασα) καὶ παῦσον μάχης Ἑλληνας ἡμᾶς τε. Herc. 624. ἀλλὰ θάρσος ἴσχετε, καὶ νάματ' ὅσων μηκέτ' ἐξανίετε, (σύ τ', ὦ γύναι, μοι ξύλλογον ψυχῆς λάβε, τρόμου τε παῦσαι) καὶ μέθεσθ' ἐμῶν πέπλων.

Ib. καταίνεσον, promise, engage faithfully. Cf. Dissen, Comment. in Pind. p. 242.

1634-5. τελεῖν—αἰεὶ. That the sense of this somewhat difficult construction is to be illustrated from infr. 1773-4. there can be little doubt.

1635. μέλλης sc. τελεῖν, do hereafter. Infr. 1773-4. πάνθ' ὅπόσ' ἂν μέλλω πράσσειν.

Ib. “φρονῶν εὖ cum τελεῖν cogitatione jungendum, ad ὅσ' ἂν μέλλης rursus mente repetendum τελεῖν.” REIS. To me it appears that εὖ φρονῶν is to be considered rather in conjunction with συμφέροντ', meditating what is beneficial to them; as at Aj. 488. εὖ φρονῶ τὰ σά.

1636. οὐκ οἴκτου μέτα. The context seems to require, without exhibiting any mark of hesitation or weakness. Dale: promptly. Solger, Thudichum, Donner and Matthiæ: without lamenting.

1637. ὄρκιος = ὄρκῳ. For adjectives of this nature, see Matth. §. 446, 8. Kühn. §. 685, c.

1638. ὅπως, as, when. Matth. §. 623, 4.

1639. ψάυσας ὦν (Matth. §. 149, 1.) παίδων, having embraced his daughter.

1640. τλάσας τὸ γενναῖον = γενναίως, REIS. rather, supporting, what to support is the sign of a noble mind. Phil. 1402. γενναῖον εἰρηκὼς ἔπος. Hermann illustrates this use of the word γενναῖον from Eur. Alc. 640. ἔργον τλάσας γενναῖον τόδε.

1642. δικαιοῦν. SCHOL.: δίκαιον νομίζειν.

1643. ὁ κύριος, the proper person, the person appointed to witness what follows, or to ratify it. (Cf. infr. 1780.)

1644. τὰ δρώμενα, rem gestam. ELL. Cf. Wund. ad El. 1313.

τοσαῦτα φωνήσαντος εἰσηκούσαμεν 1645
 ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
 στένοντες ὠμαρτοῦμεν. ὥς δ' ἀπήλθομεν,
 χρόνῳ βραχεὶ στραφέντες, ἐξαπείδομεν
 τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
 ἄνακτα δ' αὐτὸν ὀμμάτων ἐπίσκιον 1650
 χεῖρ' ἀντέχοντα κρατὸς, ὥς δεινοῦ τινὸς
 φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.
 ἔπειτα μέντοι βαιὸν, οὐδὲ σὺν χρόνῳ,
 ὀρώμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα
 καὶ τὸν θεῶν Ὀλυμπον ἐν ταύτῳ λόγῳ. 1655
 μόρῳ δ' ὁποίῳ κείνος ὦλετ', οὐδ' ἂν εἰς
 θνητῶν φράσειε, πλὴν τὸ Θησέως κάρα.
 οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
 κεραυνὸς ἐξέπραξεν οὔτε ποντία

1645. On the metre of the verse, see "Vorrede" to Solger's Translation, I. 56.

1646. ἀστακτὶ, *profusely*. Cf. sup. 1251.

1649. τὸν ἄνδρα, τὸν μὲν. Neue compares Il. XII. 14. πολλοὶ δ' Ἀργείων, οἱ μὲν δάμεν, οἱ δ' ἐλίποντο. XXIV. 721. Eur. Hec. 1161. πολλὰ γὰρ ἡμῶν αἱ μὲν εἰς ἐπίφθονοι, αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν. Cf. Herm. ad Viger. p. 699. Matth. §. 288, 5. Bernh. 307.

1650-3.

We marked the king alone, with close-pressed hands

Shading his brow, as if appall'd by forms

More terrible than human sight could bear. DALE.

1650. ὀμμάτων ἐπίσκιον. Cf. Matth. §. 344.

1651. χεῖρ' ἀντέχοντα κρατὸς, *by holding his hand before his head.*

(Reisig, keenly alive to all the poetic beauties of this drama, observes, how admirably this imagery is calculated to produce the impression of something terrible having occurred; so fearless a person as Theseus being now under the influence of the most abject terror.)

1653. βαιὸν οὐδὲ σὺν χρόνῳ. SCHOL.: μετ' ὀλίγον, οὐ μετὰ πολὺ. Cf. Œd. T. 58.

1654-5. γῆν καὶ τὸν θεῶν Ὀλυμπον. Klausen's Theol. p. 29: "qui vero tellurem et cœlum invocat, omnia adorat numina, infera pariter ac supera. Prom. 499. Soph. Œd. Col. 1654."

Ib. θεῶν Ὀλυμπον. Trach. 1191. τὸν Οἴτης Ζηνὸς πάγον. Reisig considers Olympus to be here the same as the god Οὐρανὸς, and illustrates by Antig. 758. ἀλλ' οὐ τόνδ' Ὀλυμπον ἴσθ' ὅτι—δεννάσεις ἐμέ.

1659. ἐξέπραξεν. SCHOL.: ἀνείλεν, *despatched, destroyed.*

θύελλα κινηθείσα τῷ τότ' ἐν χρόνῳ 1660

ἀλλ' ἢ τις ἐκ θεῶν πομπὸς, ἢ τὸ νερτέρων

εὖνουν διαστὰν γῆς ἀλάμπετον βάθρον.

ἄνῃρ γὰρ οὐ στενακτὸς, οὐδὲ σὺν νόσοις

ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν

θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665

οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.

ΧΟ. ποῦ δ' αἶ τε παῖδες χοῖ προπέμψαντες φίλων ;

ΑΓ. αἶδ' οὐχ ἐκάς. γόων γὰρ οὐκ ἀσήμονες
φθόγγοι σφε σημαίνουσι δεῦρ' ὀρμωμένας.

ΑΝ. αἰαῖ, ἔστιν ἔστι νῶν δὴ στροφ. α'. 1670

οὐ τὸ μὲν, ἄλλο δὲ μὴ, πατρὸς ἔμφυτον

ἄλαστον αἶμα δυσμόροιν στενάζειν,

ὥτινι τὸν πολὺν

1661. *τις ἐκ θεῶν πομπὸς*, somebody commissioned by the gods.

1661-2. *τὸ νερτέρων βάθρον*, the seat of the lower gods.

1662. *εὖνουν διαστὰν*, having kindly parted aside.

Ib. *ἀλάμπετον* (α, λάμπω,) without light. *ἀλάμπετον*, Musgr. Br. Schæf. Reis. Elms. Gaisf. Dind. in Annot. Par. F. La. *ἀλύπητον*, Herm. Wund. Neue.

Ib. *γῆς* redundant. Cf. sup. 668.

1664. *ἀλγεινός*. Reisig, who considers *στενακτός* as an active adjective, translates, *dolorem patiens*.

Ib. *ἐξεπέμπετο*. SCHOL. : *ἐξέπνευσεν*.

1664-5. *ἀλλ' εἴ τις βροτῶν θαυμαστός*, "of mankind most wondrous in his doom." DALE.

1665. *φρονῶν*, emphatic; in possession of my senses.

1666. "*παρίεμαι* significat in meas partes adducere studeo, inde exoro." ELL. tanta est fides dictorum meorum, ut si cui insipiens videar, ejus

vituperationem nil moror, neque veniam sim tanquam erroris mei petiturus, REIS.

1667. *οἱ προπέμψαντες φίλων*. The Scholiast understands Theseus alone. That the attendants on his person are to be included, the preceding narrative gives valid proof.

1670 sq. Metre: antispast. dip. troch. Prevalent metres, dactyl and iambic.

1671. *οὐ τὸ μὲν, ἄλλο δὲ μὴ*, literally, not in one thing, and not in another; being equivalent to, in every thing. Phocyl. ap. Gaisf. I. p. 444. *Λέριοι κακοί· οὐχ ὁ μὲν, ὅς δ' οὐ πάντες πλὴν Προκλέους*. Eur. Phœn. 1655. *οὐ γὰρ τὸ μὲν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρὺ*.

1671-2. *πατρὸς ἔμφυτον ἄλαστον αἶμα*. "Infandam originem queritur a patris inde generatione ipsis insitam." ELL.

1673. *ὥτινι*. I understand: on account of which father.

ἄλλοτε μὲν πόνον ἔμπεδον εἶχομεν,
ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν 1675
ιδόντε καὶ παθούσα.

ΧΟ. τί δ' ἔστιν; ΑΝ. ἔστιν μὲν εἰκάσαι, φίλοι.

ΧΟ. βέβηκεν; ΑΝ. ὥς μάλιστ' ἂν εἰ πόθῳ λάβοις.

τί γὰρ, ὅτῳ μήτ' Ἄρης 1680
μήτε πόντος ἀντέκυσεν,
ἄσκοποι δὲ πλάκες ἔμαρψαν

1674. ἄλλοτε, *at other times*. I understand, as in opposition to ἐν πυμάτῳ, in the verse following.

Ib. ἔμπεδον εἶχομεν, *we bore firmly*. Antig. 421. μύσαντες (*having shut our eyes*) εἶχομεν θείαν νόσον (*we supported this calamity from heaven*).

1675. ἀλόγιστα, perhaps, *things which reason never calculated upon*.

Ib. παροίσομεν = οἶσομεν, *we shall bear, or, have to endure*. The Scholiast, at the verb ἐξαπείδομεν (sup. 1648.), notices it as peculiar to Sophocles to add prepositions to his verbs without altering their simpler sense, (ἴδιον αὐτοῦ τὸ πολλαῖς κεχρηῆσθαι προθέσεσι.) Ellendt renders παροίσομεν, *afferemus, memorabimus*, which sense Herm. illustrates by Eur. Iph. Aul. 981. This sense is also adopted by Dindorf.

1676. ιδόντε καὶ παθούσα, *in consequence of what we have seen and suffered*. What Antigone had seen, the reader of the narrative preceding is aware; what she had suffered, may be considered as partly derived from what she did not see. The Scholiast, referring to the difference of gender in the two participles before us, observes, πολλαχοῦ τῷ σχήματι χρῆται, ἀντὶ τῶν θηλυκῶν τὰ ἀρρένικα τιθεῖς. Καὶ ἐν Ἡλέκτρᾳ (979.) ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ ψυχῆς ἀφειδήσαντε προυστήτην φόνου. καὶ πάλιν· ὅρα κακῶς πάσχοντε μὴ μείζω

κακὰ κτησώμεθα. Cf. Matth. §. 436, 1. Wund. ad Electr. 960.

1677. The books read οὐκ ἔστιν μ. εἰκ. Hermann, and later editors, reject the negative. On the sense of μὲν, see Hart. II. 412. Metre: amphibr. dim. iamb.

1678. βέβηκεν, euphemism for death. Phil. 494. παλαι' ἂν ἐξ ὅτου δέδοικ' ἐγὼ μὴ μοι βεβήκοι. Arist. Eccl. 913. μητὴρ βέβηκεν. Lucretius VI. 1241. Qui fuerant autem præsto, contagibus *ibant*. See the Greek ellipse filled up in Trach. 874.

Ib. ὥς μάλιστ' ἂν (βαίης vel λάβοις) εἰ πόθῳ λάβοις. *Quo modo maxime mortem accipias, si exoptatam accipias*. HERM. Bernhardt (p. 456.) compares Thucyd. VI. 57. &c. &c.

Ib. πόθῳ. For the dative thus placed, Musgrave compares Plutarch Alcib. c. 18. ὀργῇ καὶ φόβῳ τὸ γεγονὸς λαμβάνοντες.

1680. Metre: fourth pæon and cretic.

1680-1. μήτ' Ἄρης μήτε πόντος. I understand: *neither slaughter by land, nor storm by sea*. Cf. sup. 1659. Antig. 820. 952. Pind. Pyth. XI. 55.

1681. ἀντέκυσεν (ἀντικυρέω). SCHOL.: ἐπῆλθεν. ELL.: *rectius συνέπεσεν*.

1682. ἄσκοποι πλάκες, *the dark Earth's bosom*. DONN. ἄσκοποι, *in quo nihil conspicitur*. DÆD. For

- ἐν ἀφανεῖ τινι μόρῳ φερόμεναι.
 τάλαινα· νῶν δ' ὀλεθρία
 νύξ ἐπ' ὄμμασιν βέβηκε.
 πῶς γὰρ ἢ τιν' ἀπίαν γᾶν
 ἢ πόντιον κλύδων' ἀλώμεναι βίου
 δύσοιστον ἔξομεν τροφάν ;
 ΙΣ. οὐ κάτοιδα. κατὰ με φόνιος στροφ. β'.
 Ἀΐδας ἔλοι πατρὶ [ξυνθανεῖν γεραιῶ] 1690
 τάλαιναν· ὡς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός.
 ΧΟ. ὦ διδύμα τέκνων ἀρίστα,
 τὸ φέρον ἐκ θεοῦ καλῶς
 μηδὲν ἄγαν φλέγεςθον· οὔτοι κατάμεμπτ' ἔβητον. 1695

various senses in which the word ἄσκοπος is used by Sophocles, see Wunder's *Electr.* 848.

1683. φερόμεναι. Middle voice. (El. 475. δίκαια φερομένα χεροῖν κράτη), bearing him off. φερόμεναι, ex conject. Herm. Elmsl. Wund. Dind. φαινόμεναι, Libri. Metre: trim. pæon.

1684. τάλαινα (addresses herself to Ismenë).

1684-5. ὀλεθρία νύξ ἐπ' ὄμμασι. Wunder compares Eurip. *Alcest.* 279. πλησίον Ἀιδας, σκοτία δ' ἐπ' ὄσσοισι νύξ ἐφέρπει. Cf. *Antig.* 1302.

1685. ἀπίαν γᾶν, *longinquam terram*. Hom. *Od.* VII. 25. τηλόθεν ἐξ ἀπίης γαίας. REIS.

1686. πόντιον κλύδων' ἀλώμεναι. *Per aquora vagantes*, REIS. Theoc. XIII. 66. ἀλώμενος—ῥεα. Cf. Neue ad Aj. 30. Kühn, §. 554. Dindorf proposes to unite this and the following verse, thus forming six troch. dipod. cat. with an anacrusis.

1686-7. βίου δύσοιστον τροφάν, by hypallage, for βίου δυσοίστου (*gravia perpressæ*) τροφάν, ELL. δυσπόριστον, SCHOL.

1689-90. κατὰ—ἔλοι, i. e. καθέλοι.

1690. Ἀΐδας. First syllable long. See Pors, ad Eur. *Hec.* 1010. and Passow in voc.

Ib. ξυνθανεῖν γεραιῶ. Dindorf and Wunder justly suspect these two words as the addition of some interpreter. Why not include πατρί? Cf. infr. 1716.

1691. Metre: dim. iamb. and logacæd.

1692. Metre: logacæd. For construction, see Matth. §. 442, 4.

1694. The part. neut. τὸ φέρον, as subst. the leading, conducting, directing power, therefore, *Fate*, as also *fors* and *fortuna* from *fero*, particularly with the tragedians, never without the article. Wunderl. obs. cr. p. 55. Art. τὸ φερόμενον, sors. Reisig. *Enarr. Soph. O. C.* 1694. Pass. Brunck compares Pallad. *Epigr. Anall.* II. p. 482. εἰ τὸ φέρον σε φέρει, φέρε καὶ φέρον. Terence: *quod fors feret, feremus æquo animo*. Dindorf observes: τὸ ἐκ θεοῦ φέρον καλῶς dictum ut τοῦκ θεοῦ παρὸν, v. 1540.

1695. φλέγεςθον. “*Urere de do-*

AN. πόθος καὶ κακῶν ἄρ' ἦν τις. ἀντ. α'. 1697

καὶ γὰρ ὁ μηδαμὰ δὴ τὸ φίλον, φίλον,
ὅποτε γε καὶ τὸν ἐν χεροῖν κατεῖχον.

ὦ πάτερ, ὦ φίλος,

1700

ὦ τὸν αἰὲ κατὰ γὰρ σκότον εἰμένος

οὐδὲ γὰρ ὦν ἀφίλητος ἐμοί ποτε

καὶ τᾶδε μὴ κυρήσης.

XO. ἔπραξεν ; AN. ἔπραξεν οἶον ἤθελεν.

lore dicitur. Oppian Halieut. II. 594. φλεγέθει δὲ οἱ ἦτορ ἀνίη." REIS. The sense of the whole passage therefore is: *do not bear bitterly that which proceeds from the gods for your benefit.* Dindorf compares Æsch. Suppl. 1062. τὰ θεῶν μηδὲν ἀγάζειν. Libri: μηδ' ἄγαν οὕτω φλέγεσθον. Dind. ex conj. Wund. μηδὲν ἄγαν φλέγεσθον.

Ib. οὗτοι καταμέμπτ' ἔβητον. SCHOL.: οὐκ ἐν τοιούτοις ἔστε ὥστε καταμέμφεσθαι, *you are not in such a position that you ought to find fault.* Comparing El. 979. εὖ βεβηκόσιν (*men on good fortune's path*), perhaps we might render, more literally, *the path you have trod is not one for blame.* Metre: Priapean. Cf. Herm. Metr. p. 574.

1696-9. Antigone, paying little attention to the consolatory precepts of the Chorus, follows the bent of her own feelings, and refers to past times. "Painful as they were," she intimates, "still they had their pleasures; for what in some sense was utterly joyless (*μηδαμῶς φίλον*), was in another sense matter of enjoyment; for—I had *him* in my arms. Can I be without regret for such a period?"

1697. ἄρ' ἦν. On the force of the particle, and on imperfect for present tense, see Hartung I. 434. Kühn. §. 438, 4.

1698. καὶ γὰρ—φίλον. Hartung (I. 256.): *was noch nie lieb war, wird lieb.*

1700. φίλος is to be considered here in its connexion with ἀφίλητος v. 1702. ("For never will you be other than *beloved* by me and *her*," (viz. Ismenē.)

1701. τὸν αἰὲ σκότον = τὸν αἰανῆ σκότον. DÆD. The force of the expression is perhaps better seen in the θανάτῳ καὶ ἀειφυγίᾳ of Demosthenes (528, 7).

Ib. εἰμένος. Cf. Matth. I. p. 402.

1702. γὰρ ὦν, Herm. ex conject. Wund. Dind. (in Annotat.) γέρων, Libri.

1704. ἔπραξεν οἶον ἤθελεν. Brunck compares Aj. 967. ὦν γὰρ ἡράσθη τυχεῖν, ἐκτήσαθ' αὐτῷ, θάνατον, ὃν περ ἤθελεν. (Whoever was the author of this part of the drama before us, whether Sophocles or his nephew, the rapid fluctuations of mind in Antigone, her bursts of uncontrollable grief, when she thinks of her solitary and unprotected state; her tender emotions when reflecting on bygone days, passed with a parent so dear; her swelling thoughts when she considers that he has died the death he wished, and where he wished; even the contradictory movements in her mind are painted with a master's hand.)

- ΧΟ. τὸ ποῖον ; ΑΝ. ἄς ἔχρηζε γὰς ἐπὶ ξένας 1705
 ἔθανε· κοίταν δ' ἔχει
 νέρθεν εὐσκίαστον αἰέν,
 οὐδὲ πένθος ἔλιπ' ἄκλαυτον.
 ἀνὰ γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
 στένει δακρῦον, οὐδ' ἔχω, 1710
 πῶς με χρὴ τὸ σὸν τάλαιναν
 ἀφανίσαι τοσόνδ' ἄχος. ἰὼ
 μὴ γὰς ἐπὶ ξένας θανεῖν ἔχρηζες, ἀλλ'
 ἔρημος ἔθανες ὧδέ μοι.
 ΙΣ. ὦ τάλαινα, τίς ἄρα με πότμος ἀντ. β'. 1715
 [αὐθις ὧδ' ἔρημος ἄπορος]

1705. γὰς ἐπὶ ξένας. What ears these words were most intended to please, it is unnecessary to say.

1707. κοίταν. So in *Electr.* 436. the grave of Agamemnon is termed *εὐνή*.

1708. ἄκλαυτον, "which friends will leave *unwept*." Reisig aptly compares Solon *Epig.* μηδέ μοι ἄκλαυτος θάνατος μόλοι, ἀλλὰ φίλοισι | καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς.

Ib. πένθος. I understand: *a mournful fate*.

1709-10. ἀνὰ—στένει=ἀναστένει. Cf. sup. 1689. Hermann's emendation of ἀνὰ for αἰ (Libri) is adopted by Dindorf in his notes.

1710-11. τὸ σὸν ἄχος, *the sorrow caused on your account*. Cf. *Ell.* II. 719.

1712. ἀφανίζειν, *de dolore, qui ferendo quasi amovetur ab aliquo*. *ELL.*

1713-14. ἰὼ—μοι. The current of Antigone's feeling is more discernible than the construction or language by which she arrives at it. The sepulture of Œdipus in Athens was of such political consequences

to the latter state, that the poet could not but allow his heroine to acquiesce in it (1705.); but that compliment paid, her feelings take the more natural turn, which leads to the lament that her father should have died in a foreign land, where she could not pay to his remains those duties which the dead require, and which her dutiful affections would so cheerfully have performed. "O that you had not wished to die in a foreign land! for (by so dying) you have died, as far as I am concerned, desolate, forsaken!" Dale, who does not appear to have understood or troubled himself about the *political* tendencies of the play, translates beautifully, and at first sight more naturally, and correctly:

Alas! it was not well to die
 In a strange land, and dying leave
 Thy daughter desolate!

1713. μὴ—ἔχρηζες. Cf. Hartung II. 153.

1716. Reisig and Wunder expunge this verse from the text as made out of verse *infr.* 1735. Cf. strophic verse 1690.

ἐπαμμένει σέ τ', ὦ φίλα, τὰς πατρὸς ᾧδ' ἐρήμας ;

ΧΟ. ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν 1720

τὸ τέλος, ὦ φίλαι, βίου,

λήγετε τοῦδ' ἄχους· κακῶν γὰρ δυσάλωτος οὐδεὶς.

ΑΝ. πάλιν, φίλα, συθῶμεν. ΙΣ. ὡς τί ῥέξομεν ; στρ. γ'. 1724

ΑΝ. ἴμερος ἔχει με ΙΣ. τίς ;

ΑΝ. τὰν χθόνιον ἐστίαν ἰδεῖν

ΙΣ. τίνος ; ΑΝ. πατρὸς, τάλαιν' ἐγώ.

ΙΣ. θέμις δὲ πῶς τὰδ' ἐστί ; μῶν

οὐχ ὀρᾶς ΑΝ. τί τόδ' ἐπέπληξας ;

1730

ΙΣ. καὶ τόδ', ὡς ΑΝ. τί τόδε μάλ' αὖθις ;

ΙΣ. ἄταφος ἐπιτνε, δίχα τε παντός.

1719. ἐπαμμένει, Herm. ex conject. Dind. Wund. ἐπιμένει, Libri.

1720-1. ἔλυσεν τὸ τέλος βίου. "De vita finienda dictum, a solvendis jugo armentis. Quem locum cum illo Antig. 1287. perperam contendit Wexius in Sylloge. Rectiora dedere Seidlerus ad Eur. Iph. Taur. 674. et Marklandus ibid." ELL.

1723. κακῶν δυσάλωτος, vom Unglück schwer zu erreichen, *difficult to be reached by misfortune*. PASS. Plato Lys. 206, a. Tim. 51, a. Cf. sup. 1521, Matth. §. 345.

1724. συθῶμεν (σεύομαι), *let us return*. Prevalent metres: iambic and trochaic.

1725. The pathetic division of the dialogue, and the impulses under which Antigone here acts, ignorant in what manner her parent had actually died, and, like her sex, inclinable to haunt about sepulchral dwellings, are well described by the Scholiast, whom see. For some improvement in the arrangement of the verses following, and distinction of the characters, scholars are indebted to Wunder.

1726. τὰν χθόνιαν ἐστίαν (= 1756. τύμβον. 1763. θήκην ἱερὰν), *funeral-bed*. DALE. Donner translates, *the tomb, raised out of earth*. Ellendt, having adverted to a passage in the Trachiniæ, where the word ἐστία implies *altar* (v. 658), observes, that it is here used, "cum grata metaphora, de loco, quo Œdipus terra absumptus velut piacula scelerum luerat." Reisig had previously observed, "sepulcrum enim ara dicitur humo exstructa." Metre: dim. iamb.

1729-30. μῶν οὐχ ὀρᾶς, "do you not yourself *perceive* (cf. Wunder ad Aj. 999.), viz. that what you propose to do, is against all propriety?" For the style of composition, compare the poet's Electra 838 sq. &c.

1730. τί τόδ' ἐπέπληξας ; *what admonition or reproof is this which you give me?* Aj. 288. καὶ γὰρ ἑπιπλήσσω καὶ λέγω.

1731. καὶ τόδ' (sc. οὐχ ὀρᾶς;) ὡς, &c.

Ib. τί τόδε μάλ' αὖθις, *why this second rebuke?*

1732. ἐπιτνε (πιτνέω). "In the

AN. ἄγε με, καὶ τότε ἐπενάριξον.

ΙΣ. αἰαῖ, δυστάλαινα, ποῖ δῆτ'

αὐθις ὧδ' ἔρημος ἄπορος

1735

αἰῶνα τλάμον' ἔξω;

ΧΟ. φίλαι, τρέσητε μηδέν. AN. ἀλλὰ ποῖ φύγω; ἀντ. γ.

ΧΟ. καὶ πάρος ἀπέφυγε AN. τί;

ΧΟ. τὰ σφῶν τὸ μὴ πιτνεῖν κακῶς.

1740

AN. φρονῶ ΧΟ. τί δῆθ' ὑπερνοεῖς;

AN. ὅπως μολούμεθ' ἐς δόμους

οὐκ ἔχω. ΧΟ. μηδέ γε μάτευε.

AN. μόγος ἔχει. ΧΟ. καὶ πάρος ἐπεί.

AN. τότε μὲν πέρα, τότε δ' ὑπερθεν.

1745

passage of Soph. Œd. Col. 1732. I consider the sense of ἐπιτνε to be evidently that of an aorist, though Reisig doubts it; for the imperfect can hardly be compatible with the meaning of ἄταφος (*cadebat insepultus*).” *Buttmann's irregular Verbs*, note, p. 214.

1733. ἐπενάριξον, *slay me on my father, i. e. on my father's tomb*. Cf. sup. 790. ἐπενάριξον, ex conject. Elms. Herm. Wund. Dind. ἐνάριξον, Libri.

1734. Metre: antispast. dip. troch.

1736. τλάμον', ex conject. Herm. τλάμων, Libri.

1739-40. ἀπέφυγε τὰ σφῶν = ἀπεφύγετον (cf. sup. 1628.), *you previously escaped* (in the abduction by Creon) τὸ μὴ πιτνεῖν κακῶς, *a distressing conclusion*. The books give these two verses to the Chorus in the following form: καὶ παρὸς ἀπεφύγετον σφῶν τὸ μὴ πιτνεῖν κακῶς. For the better arrangement, readers are partly indebted to Hermann, partly to Wunder.

1741. φρονῶ, *I am meditating*.

Ib. τί—ὑπερνοεῖς, *why think, more*

than you ought to think? Neue compares El. 178. ὑπεράχθεο. Ant. 128. ὑπερεχθαίρει. Trach. 281. ὑπερχλιδῶντες.

1743. μηδέ γε μάτευε. El. 1347. οὐδέ γ' ἐς θυμὸν φέρω. Cf. Hart. I. 399.

1744. μόγος (*sorrow*) ἔχει sc. με. Sup. 1725. ἡμερος ἔχει με.

Ib. καὶ πάρος ἐπεί. The editors, dissatisfied with this reading of the books, either mark the passage as corrupt, or try by various emendations to correct it. Hermann suggests ἐπειρῶ, Wunder, ἐπείχε, which Dindorf adopts. Considering the elliptical mode in which the whole of this dialogue is conducted, even the common reading may be reduced to tolerable sense. “And sorrow had a hold on you before, when—(your father was living, as well as now that he is dead).”

1745. The answer of Antigone (manifestly corrupt in the books) seems as if intended to penetrate and reply to this feeling on the part of the Chorus: “I grant you, my sorrow was then great, but now it is excessive.” Or, more literally, and

ΧΟ. μέγ' ἄρα πέλαγος ἐλάχετόν τι.

ΑΝ. αἰαῖ, ποῖ μόλωμεν, ὦ Ζεῦ ;

ἐλπίδων γὰρ ἐς τίν' ἔτι με

δαίμων τανῦν γ' ἐλαύνει ;

1750

ΘΗ. παύετε θρήνων, παῖδες. ἐν οἷς γὰρ

χάρις ἢ χθονία ξύν' ἀπόκειται,

πενθεῖν οὐ χρή· νέμεσις γάρ.

more worthy of the sententious and *emphatic* speaker: "sorrow sometimes holds us greatly, sometimes more than greatly." The tone in which this is uttered, and the look which accompanies it, bring the Chorus to a more proper sense of the grief in which Antigone is at present immersed, and they acknowledge that the wide ocean is not more full of water than her soul is now full of grief. Wunder, to help the metre, proposes *τοτὲ μὲν ἄπορα*. Hermann writes: *τοτὲ πέρα, τοτὲ δὲ γ' ὑπερθεν*.

1749. *ἐλπίδων ἐς τίν'* (El. 958. *εἰς τίν' ἐλπίδων βλέψασα*), *into what* (fearful) *expectation?*

Ib. *ἐς τίν' ἔτι με*, Herm. ex conject. Wunder. *ἐς τίν' ἡμᾶς*, Br. Gaisf. *ἐς τί με*, Libri.

1751-3. *ἐν οἷς—νέμεσις*. In these difficult lines, I see another proof of that fine tact and delicacy which mark the language and character of Theseus throughout this drama. After the first feelings of stupefaction occasioned by the late trying scene had worn off, what must have been the predominant feeling in the mind of a person so truly patriotic as Theseus? Surely a sense of the inestimable advantage to be derived to that country which he so deeply loved, from possessing in its soil the body of Œdipus; where, and in what mode, he alone knew. But grateful and advantageous as the

circumstance was to him and his, how painful must it have been to those whom he was now addressing! Not a word therefore escapes him calculated to wound their feelings. Œdipus, and his tomb, and the benefit to be derived from it, are all wrapped up in the delicate phrase, *χάρις ἢ χθονία*, *the underground benefit*. But to whom was this benefit? To himself alone? No: *ξυνὰ κεῖται* (so I think we should read), it is *a common benefit*: a benefit to him who is gone, and consequently relieved from his miseries; and a benefit, it is gently intimated, to him who had witnessed his departure, but which, being of a political nature, it did not become him to express too clearly to *Theban* women, as Ismenë and Antigone were. To indulge in sorrow under such circumstances, is to do what may draw down the anger of the gods. Having submitted to the reader my own sense of this passage, I subjoin some of those of my predecessors, beginning with the SCHOLIAST: *μὴ θρηνεῖτε, ὦ παῖδες· νέμεσις γάρ ἐστι τοῦτον θρηνεῖν, ὃ τὰ τῆς τελευτῆς κατὰ χάριν ἀπέβη· οὐ χρή οὖν τούτους πενθεῖν, οἷς κεχαρισμένον ἐστὶ τὸ ἀποθανεῖν*. REIS.: "*χάρις ἢ χθονία*. *Esse gratiam civitati ab Œdipo habitam, declaratur versu 1483. et 1491. Nam χθόνιος pro ἐγχώριος positum annotavimus v. 944.*" HER-

ΑΝ. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.

ΘΗ. τίνος, ὦ παῖδες, χρείας ἀνύσαι ;

1755

ΑΝ. τύμβον θέλομεν

προσιδεῖν αὐταὶ πατρὸς ἡμετέρου.

ΘΗ. ἀλλ' οὐ θεμιτὸν [κείσ' ἐστὶ μολεῖν.]

ΑΝ. πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν ;

ΘΗ. ὦ παῖδες, ἀπέειπεν ἐμοὶ κείνος

1760

μήτε πελάζειν ἐς τούσδε τόπους

μήτ' ἐπιφωνεῖν μηδένα θνητῶν

θήκην ἱεράν, ἣν κείνος ἔχει.

καὶ ταῦτά μ' ἔφη πράσσοντα καλῶς

χώραν ἔξειν αἰὲν ἄλυπον.

1765

ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν

χῶ πάντ' αἶων Διὸς Ὀρκος.

MANN reads and translates ; χάρις, ἡ χθονία ξυναποικεῖται, *gratia quæ simul cum mortuo apud inferos relinquitur*, which sense Ellendt in a great measure adopts. WUNDER cites the Scholiast, and adds, “*de adverbio ξυνὰ confert Reisig Antig. 546. μή μοι θάνης σὺ κοινά.*” The sense which I have given of the passage requires the adjective with a long syllable, not a short one. On the adjective ξυνός, see Dind. ad Aj. 180.

1755. τίνος—ἀνύσαι, i. e. τίνος χρείας τυχεῖν μου χρήσετε, ὥστε ἀνύσαι; Reisig aptly compares CEd. T. 1435. καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν; WUND.

1757. ἀλλ' οὐ θεμιτόν. The books add, κείσε μολεῖν. Both and Wunder agree in ejecting these words, and arrange the verses : τύμβον θέλομεν

προσιδεῖν αὐταὶ | πατ. ἡμ. ἀλλ' οὐ θεμ.

1761–3. The construction is : μηδένα θνητῶν μήτε πελάζειν ἐς τούσδε τόπους μήτε ἐπιφωνεῖν (= ἐπιφωνοῦντα προσειπεῖν, HERM.) θήκην ἱεράν. For the invocation to the manes usual at ^c tombs, Musgrave refers to Æsch. Choeph. 4. 106. Pers. 649 sq. Eur. Hel. 970. Virg. Æn. III. 68.

1766. δαίμων ἡμῶν. The delicate tact of Theseus is again observable. None of the commentators notice it; but every Athenian and every Theban present in the theatre fully comprehended the political bearings both of this and the verse following. On the epilogistic use of the particle οὖν in this sentence, see Hartung II. 19.

1767. Διὸς Ὀρκος. On the grammar, cf. Antig. 1075.; on the theological point, cf. Goettl. ad Hes. Op.

^c In China, when the last hour has arrived, it is usual for one of the relatives to mount to the roof of the house, and three times call upon the soul of the deceased to come back and re-enter his body. Murray's “China,” II. 282.

ΑΝ. ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνῳ,
ταῦτ' ἂν ἀπαρκοῖ. Θήβας δ' ἡμᾶς
τὰς ὠγυγίους πέμψον, ἑάν πως
διακωλύσωμεν ἰόντα φόνον
τοῖσιν ὁμαίμοις.

1770

ΘΗ. δράσω καὶ τάδε, καὶ πάνθ' ὅπόσ' ἂν
μέλλω πράσσειν πρόσφορά θ' ὑμῖν,
καὶ τῷ κατὰ γῆς, ὅς νέον ἔρρει,
πρὸς χάριν, οὐ δεῖ μ' ἀποκάμνειν.

1775

ΧΟ. ἀλλ' ἀποπαύετε, μητ' ἐπὶ πλείῳ
θρήνον ἐγείρετε.
πάντως γὰρ ἔχει τάδε κῦρος.

1780

219. 804. Klausen's Theol. 85. Thud. I. 324. Donner's "Anmerkungen," p. 469.

1768-9. ἀλλ' εἰ—ἀπαρκοῖ. "If these things are agreeable to him, it becomes us to acquiesce in them." For κατὰ νοῦν κείνῳ, Wunder compares Herodot. VI. 130. πᾶσι κατὰ νοῦν ποιεῖν.

1770. τὰς ὠγυγίους, the ancient. On the application of this term to the Ogygian gate at Thebes, see Pausan. IX. 8, 3. On the subject generally, cf. Stanley ad Æsch. S. c. Th. 327. and Thudichum I. 325.

1771. ἰόντα. Cf. sup. 618.

1773. πάνθ' ὅπόσ' ἂν. "Ita lege: non ὅσα ἂν cum editis, neque ὅσα γ' ἂν cum Heathio. Vide Æsch. Prom.

121. Theb. 876. 934. Arist. Pac. 558." PORS. ὅσ' ἂν coll. Philoct. 509. WUND.

1774. πρόσφορα. SCHOL.: ἀντὶ τοῦ χρήσιμα, useful to you.

1775-6. τῷ—πρὸς χάριν, gratifying to him.

1776. ἀποκάμνειν, to falter, to be wearied.

1777. ἐπὶ πλείῳ. Bernhardt (p. 253.) compares Plat. 7 Legg. 822, d. ἐπὶ μείζον ἵεναι. col. Thucyd. VI. 34. Neue refers to Æd. T. 700. ἐπιπλείῳ. La. T. Wund.

1778. κῦρος ἔχει=κεκύρωται. Alles ist wohlbestellt. Germ. Pr. translation. Aj. 540. παρουσίαν ἔχει=παρεστί.

APPENDIX.

23. ὅποι καθέσταμεν, *quo progressi simus, et ubi stemus.* Kühn. §. 622. Anm. 2.

24. τὰς γοῦν (*certainly*) Ἀθήνας. Hart. II. 15. On the terms χώρα, χώρος, τόπος, see note in Peile's Agamem. p. 82.

28. ἀλλ' ἔστι μὲν οἰκητός. Hartung, after examples of ἀλλὰ μὲν, and its meaning, says, "Μὲν tritt oft weiter zurück, und nimmt ein Wort vor sich, auf dem der Nachdruck liegt." Cf. II. 379.

42. Hartung (I. 381.) reads ἐνθάδ' ἄν.

47. τοῦξανιστάναι. Cf. Bernh. p. 356.

48. θάρσος, perhaps, *a matter for confidence*; as, Œd. T. 917. φόβους, *matter for fear and apprehension.* Arist. Plut. 637. χαρὰν, *a subject for joy*; βοὰν, *a subject for exclamation.* Æsch. S. c. Th. φόβον (*cause for terror*) βλέπων.

49. Cf. Griffiths ad Æsch. Prom. 783.

52. τίς δ'. On the use of δὲ in questions and answers, cf. Hart. I. 178 sq.

53. ὅσ' οἶδα καὶ γώ. For the position of καί, see also Wund. ad Electr. 1282.

67. τάδε, *this land.* Thucyd. VI. 77. οὐκ Ἴωνες τάδε εἰσὶν οὐδ' Ἑλλησπόντιοι. Strabo III. p. 171. τάδ' οὐχὶ Πελοπόννησος, ἀλλ' Ἰωνία.

74. Cf. Peile ad Æsch. Choeph. 823.

83. ὥς ἐμοῦ μόνης πέλας. El. 310. ὄντος Αἰγίσθου πέλας.

84. δεινῶπες. So Eur. Or. 255. γοργῶπες, ἐνέρων ἱέραι, δειναὶ θεαί.

117. A still closer specimen of tragedy familiarized in its diction may be seen in the "Ahnfrau" of Grillparzer, where the "Fatalism" of the Greek stage, with its accompaniments of parricide, incest (or a close approximation to it), is adapted to the modern stage. In how many important particulars, besides diction, it falls below the Œdipodean tale, from which it is evidently imitated, may perhaps form the subject of future remarks.

177. For additional observations on οὐ μὲν, as followed by a future or a conjunctive, see Peile's Æsch. Choeph. v. 875.

189. εὐσεβίας ἐπιβαίνοντες. Cf. Pind. Isth. I. 55.

194. οὕτως sc. προβῶ, i. q. εἰς τάδε. ELL.

235. For similar change of metre after dactyls, cf. infr. 1673 sq.

241. On ἀλλὰ, see Hart. II. 41.

251. The reference to the passage in Philoct. had better perhaps be given at full length:

πρὸς νῦν σε πατρός, πρὸς τε μητρός, ὦ τέκνον,
πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές,
ἰκέτης ἱκνοῦμαι κ. τ. ἐ. 467.

Aristophanes, Av. 380, couples παῖδας, οἶκον, χρήματα.

277-8. τοὺς θεοὺς μοίραις ποιείσθε μηδαμῶς. Peile, in his notes to Agamemnon (p. 213.) translates much to the same effect: *rate the gods at nought* (παρ' οὐδέν), *represent them to yourselves as nothing, in their portions or characters*. There is a third mode of viewing this construction, on which I venture with some distrust. May not μοίραν ποιείσθαι be equivalent to μοιρᾶσθαι (allow an allotment to be assigned, assign as an allotment, see Pass.), just as τὴν μάθησιν ποιείσθαι = μανθάνειν (Thucyd. I. 68.), ὑπόμνησιν ποιείσθαι = ὑπομνᾶν (Id. ib. 72.)? See Matth. §. 421. Obs. 4., the accusative being regulated by a similar construction as that at vv. 583, 4. In the present instance, Matthiæ adopts Brunck's reading of ὦραν for μοίραν, and translates: *nolite deos non curare*.

278. In not admitting the supremacy of Zeus over the Mœræ, as a part of Æschylean theology, Mr. Peile (Choeph. p. 168.) speaks, I think, with less consideration than might be expected from so able and learned a writer. It would lead into discussions incompatible with the limits of this work to shew that the opinions of that greatest of the three tragedians do not disagree with the doctrines laid down in my note. Ably as Klaüsen has treated the matter, a knowledge of the Hebrew language, and of the real meaning of Hesiodean theogony, would have enabled him to give a far more comprehensive view of this interesting subject.

298. στελῶν. Phil. 60. στείλαντες ἐξ οἴκων.

313. ἡλιοστερήs. Cf. Blomf. Gloss. in Choeph. v. 989.

333. σὴ προμηθία. On pronouns of this kind generally, see also Bernh. p. 273.

335. ποῦ—πόνων. DOBR.

341. τροφεία. Cf. Griffiths ad Æsch. S. c. Th. 477.

363. παρέϊσ' ἐάσω. Dobree compares Eur. Auge ap. Diog. Laert. Long. ταῦτ' ἔαν ἀφειμένα. Id. Plut. II. 24, c. παρὲς ἔα.

381. πρὸς οὐρανὸν βιβῶν. So also Rabbinical Hebrew: "He who speaks with a bad tongue raises his iniquities to the heavens." *Bab. Talmud, Treatise Erchin, Section 3*. This oriental form of expression appears, as might be expected, in its fullest form in Pindar. Thus Isth. IV. 111. he speaks of a flame, as αἰθέρα κνισσᾶντι λακτίζοισα καπνῶ.

397. βαιοῦ—χρόνον. Perhaps better: *within a short time*. Cf. Buttmann ad Phil. 821.

421-3. *But may the gods, I pray, either not . . . or else may it rest with me to decide this contest for them!* Peile ad Æsch. Choeph. 955.

435. Eur. Orest. 50. θανεῖν λευσίμῳ πετρώματι. Add 436.

442. πατρός and πατρί. So infr. 883. ὕβρις and ὕβρις. Antig. 1240. νεκρός and νεκρῶ. El. 320-1. ὀκνεῖν and ὀκνῶ.

447. ἐπάρκεσιν. Cf. Pors. ad Hec. 746.

453. τὰξ ἐμοῦ, rather, *on my account*, ἐκ signifying *propter* with persons (Bernh. p. 228.) as well as *things*. (Kühn. §. 599. 3. d. Ellendt I. 551.)

Ib. Bernhardt (p. 473.) appears to coincide (and I think correctly) with Wunder in his mode of reading this verse. The subject will be considered more fully hereafter.

473. ἔρεψον. See Buttmann's Lexil. p. 294.

487. σωτήριον. In the passive sense of this word, Peile concurs, Ag. p. 256.

532. δύο ἄτα. Though the extract from Dindorf will perhaps be sufficient to justify the translation given to these words, yet, to prevent mis-

construction, it may be observed that the word *ἄτη* bears two meanings : 1. calamity, and more particularly calamity incurred by guilt ; 2. the guilt by which calamity has been incurred. Future opportunities will occur for considering the word more particularly ; but in the meantime the reader may consult Hermann ad Electr. Soph. v. 111. Passow in voc. and Buttmann's Lexilogus. Klausen's *Æsch. Theol.* 48-9. Müller's *Eumen.* p. 129. 136. &c.

536. ἐπιστροφάι. Cf. Peile ad *Æsch. Choeph.* v. 339.

553-4. ὁδοῖς ἐν ταῖσδ'. *quam modo viam confeci.* ELL.

598. μείζον ἢ κατ' ἄνθρωπον. Matthiæ translates : *worse than man can bear.* Wunder : τί γὰρ τὸ μείζον ἢ κατ' ἄνθρ. ἐστίν, ὃ νοσεῖς ;

623. χῶ Διὸς Φοῖβος σαφής. Eur. Or. 584. Ἀπόλλων ὃς μεσομφάλους ἔδρας | ναίων βρότοισι στόμα νέμει σαφέστατον.

632-3. ὄτῳ—ἐστία. Ellendt translates *δορύξενος* : *qui hospes domus nostræ.* The Scholiast to Electr. 46. says, that the word *δορύξενος* applies strictly to persons who become friends in war, as Glaucus and Diomed (Il. VI. 232.), but may apply to friends generally. The allusion in the present instance seems to me to apply to the terms of strict friendship then (poetically) supposed to exist between Thebes and Athens generally ; a friendship so firm that Theseus (sup. v. 606.) seems to have considered it as incapable of change, and which gave Œdipus, in common with all his countrymen, (*κοινῇ*) a title to Athenian hospitality and protection. Passow translates the word *δορύξενος*, "Speerfreund, d. i. Verbündeter zu Schutz und Trutz. *Æsch. Choeph.* 558. 911. Soph. El. 46. O. C. 632." Cf. Peile's Ag. 849.

637. τὴν τοῦδε. Cf. Bernh. p. 322.

648. Cf. Peile ad *Æsch. Choeph.* 956.

650. ὑφ' ὅρκου . . πιστώσομαι. To this expression may be referred the ὅρκιον πιστὸν, which occurs more than once in Pindar. (Ol. XI. 6. Nem. IX. 39.)

667-8. Wunder arranges :

εὐίππου, ξένε, τᾶσδε χῶ-
ρας ἵκου τὰ κράτιστα γᾶς ἔπαυλα.

The first verse *Glyconeian*, the second *Hendecasyllable*.

669. γᾶς. This and similar pleonasms seem to be ridiculed in the short sketch which Aristophanes has given us of the style and constructions of the of tragic poet Agathon :

Φοῖβον, ὃς ἰδρύσατο χῶρας
γύαλα Σιμουντίδι γᾶ. Thesmoph. 109.

674. Professor Scholefield understands *ἀνέχουσα* as equivalent to the simple participle, *ἔχουσα*. See note to Porson's Hec. v. 120.

691. στερνοῦχος. Metaphors of this nature will be more largely illustrated in a future play.

788. ἀλάστωρ. In the sense of an *avenging* being, this word occurs also *Æsch. Pers.* 357. Ag. 1478. 1485. Suppl. 409. Eur. Phœn. 1572. 1609. Or. 331. 1562. Hippol. 820. In *Eumen.* 169. the word *μιάστωρ* appears as an equivalent for *ἀλάστωρ*. Other senses of the word will be noticed hereafter.

790. The student will of himself understand, that the translation has been given for the present infinitive, rather than the aorist. Numerous instances of the prepositional power will be given in another publication.

808. Cf. Æsch. Ag. 1340. and Griffiths ad Æsch. S. c. Th. 1.
 848. Cf. Kühn. §. 599.
 870. γηράναι. On γηράναι and γηρᾶναι, cf. Peile ad Æsch. Ch. 888.
 898. τοῦσδε βωμούς. Wunder (in Præfat. p. 23.), adverting to a passage in Pausanias (I. 30, 4.) which speaks of an altar of Minerva, as well as of Poseidon, at Colonos, says that no mention of such an altar is found in the present play, the word βωμούς being here merely a poetical plural for βωμόν at v. 888.
 923. Cf. Kühn. §. 479. Anm.
 991. ἐν γάρ μ' ἄμειψαι μοῦνον. For double accus. cf. Pind. Pyth. IX. 65. τὸν δὲ Κένταυρος ζαμενῆς μῆτιν ἐὰν εὐθὺς ἀμείβετο.
 1007. ὑπερφέρειν, *to excel*. Cf. Pors. ad Hec. 268.
 1025. Cf. Peile ad Æsch. Ag. v. 1532.
 1108. ὦ φίλτατ' ἔρνη. Arist. Thesm. 321. Λατοῦς χρυσώπιδος ἔρνος. Eccl. 973. Κύπριδος ἔρνος. Pind. Nem. VI. 61. ἀδὼν ἔρνεσι Λατοῦς. Isth. IV. 75. Μελίσσῳ, ἔρνεϊ Τελεσιάδα. Æsch. Eum. 631-6.
 1119-20. Wunder arranges :

ποῦ κυρεῖ ἐκτόπιος συθεῖς
 ὁ πάντων ὁ πάντων ἀκορέστατος ;

(Two dactyls and cret., then dim. dochm.)

1142. ἐκ τούτων, *propter hæc*. Cf. 887. and Ellendt I. 551.
 1145. δείκνυμι δέ. Hartung (I. 470.) refers to Thucyd. I. 143. Xen. Mem. I. 2, 32. Lysias bon. Arist. §. 24. Isocr. Paneg. §. 69.
 1160. ποδαπὸν, *wherefrom?* On derivation of the word, see Buttmann's Lexil. p. 323.
 1170. Qu. μή μοι δεηθῆς. Sed forsā v. seq. intelligitur περί. DOBR.
 1211-12. Aj. 473. αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρήζειν βίου, κακοῖσιν ὅστις &c.
 1213. ζώειν. Add to Pindaric examples, Nem. X. 49. Μοῖσαισί τ' ἔδωκ' ἀρόσαι (*quod ararent*. Diss.) Pyth. IX. 11-15. θῆκε—οἰκεῖν (*transtulit ut habitaret*).
 1220. When the suggestion on the formula οἶσθ' ὁ ποιήσον was thrown out at this page, I was not aware that Hartung, dissatisfied with the usual mode of rendering this formula, had recommended a nearly similar rendering. For the learned writer's reasonings, see his 'Lehre v. d. P.' II. 144.
 1240. The further we travel eastward, the less careful does Poetry appear to be in closely adapting similitudes and comparisons. The acme of *dissimilitude* in *similes* is perhaps reached by that eastern people, to whom too much attention cannot be called at present, for various reasons.
 "The bland south-wind cherishes, by breathing on them, the woods of this grove. Our mother excels in prudence and understanding, but we are men of no estimation."
 "Sweetly, tunefully, and with unbroken voice, sings the saffron-bird, *hoang-niao*. We seven sons afford no assistance to our parent." Mohl's Chi-king. p. 13.
 1260. παραίνων. Cf. Griffiths ad Æsch. Prom. 598.
 1276. Cf. Kühn. §. 742. Anm. 1.
 1303. γῆς Ἀπίας. See Buttmann's Lexil. p. 154 sq.

1311-12. ——— ξὺν ἐπτά τάξεσι ξὺν ἐπτά τε
λόγχοις.

Modern language uses the same sort of metonymy :

Wir hatten sechzehn Fähnlein aufgebracht,
Lothringisch Volk.

Schiller's Jungfrau von Orleans.

1313-14. τὰ πρῶτα . . πρῶτα. Bernhardy (p. 318.) compares Eurip. Ion.

1374. τὰ τοῦ θεοῦ μὲν χρηστὰ, τοῦ δὲ δαίμονος βάρεια.

1322. λοχευθεῖς sc. ἧς ἐλοχεύθη. See Peile's Choephoreæ p. 202.

1326. Cf. Kühn. §. 596.

1341. πόνω. Æsch. Prom. 75. DOBR. Cf. Griffiths in loc.

1362-7. The German tragedians, deeply versed in the dramatic writings of antiquity, frequently indulge in repetitions of this nature :

*Er ist der Angebetete, ihm jauchzt das Volk,
Ihm segnet es, ihm streut es diese Blumen,
Er ist &c.*

Schiller's Maid of Orleans, Act IV. s. 2.

1381. Aristoph. Av. 419. κρατεῖν ἐχθρόν.

1410. Further proofs of this custom, which may be derived from the writings of Aristophanes, are reserved for future publications. Grillparzer, familiar with this custom of antiquity, has not neglected it in the person of his old warrior :

Ach ! kein Sohn folgt meiner Bahre ;
Trauernd wird der Leichenherold
Meines Hauses Wappenschild,
Oft gezeigt im Schlachtgefild,
Und den wohlgebrauchten Degen
Mir nach in die Grube legen.

Die Ahnfrau, p. 11.

1424. ἐκφέρειν non raro intransitivam significationem habet... Est igitur idem quod ἐξέρχεται vel ἐκβαίνει. DIND.

1436. " οὔτοι conjiciebam ; sed verum est οὐ μή." DOBR.

1480. For omission of verb, Bernhardy (p. 331.) compares Il. XIII. 95. αἰδῶς, Ἀργεῖοι.

1490. σφίν. Cf. Buttmann's Lexil. p. 428.

1493. ἄκραν. With a similar regard to security, the residence of the Jewish monarchs was in the castle (Sion), situated on a mountain (see Gesen. in voc. צִיּוֹן); the eastern part, by way of eminence, being called *d the hill*. (Gesen. in voc. הַר).

1495. βούθυτον ἐστίαν. Arist. Av. 1232. βουθύτοις ἐπ' ἐσχάταις. Æsch. Choeph. 253. βουθύτοις ἐν ἡμασιν, &c. &c.

1506. τᾶσδε τῆς ὁδοῦ. For this genitive of *price*, as Wunder considers it, see the learned writer ad Œd. T. 1444.

1526. Cf. Peile ad Æsch. Ag. 622.

^d In 2 Kings V. 24. (from which it should appear that the prophet Elisha had a temporary abode on this hill) the word is translated *tower*.

1534. σπαρτῶν ἀπ' ἀνδρῶν, circumlocution for *Thebans*, as born of the dragon's teeth sown by Cadmus. The word will be more fully illustrated in Antig. 1125.

1560. Αἰδωνεῦ. For Semitic origin of the name, see Sickler's "Cadmus," p. 72.

1596. Dobree suggests καὐτολαΐνου, i. e. a *natural* cave, where some hero was buried.

1600. εὐχλόου Δήμητρος. Cf. Arist. Lysist. 835.

Ib. ἐπόψιον, perhaps, *adjoining, within eyesight*, in opposition to ἀποπτον. Cf. Wex. ad Antig. 1110. In Phil. 1040. this compound occurs in the active sense of, *over-looking*.

1626. πολλὰ πολλακῇ. Pind. Ol. VIII. 30. πολὺ καὶ πολλᾶ.

1636. οἴκτου, *womanish sobbing*, cries of οἶ οἶ. Griffiths ad Æsch. S. c. T. 51.

1729. "Wenn aber zu μῶν die negation οὐ tritt, so wird die Frage bejahend (*nonne*).² Kühn. §. 834, 5.

1739-40. ἀπέφυγε τὰ σφῶν, κ. τ. εἰ. This mode of expression seems to be ridiculed in the sketch given by Aristophanes of the style and construction of the tragic poet, Agathon:

εὐπίστως (εὐπιθῶς Dind.) δὲ τοῦμόν
δαίμονας ἔχει σεβίσαι.

Thesmoph. 105.

1777. ἐπὶ πλείω = πλέον. So Pind. Nem. VII. 7. ἐπὶ ἴσα = ἴσως.

For "Both," the German scholar, read "Bothe."

3.20 5



